

# The Spirit of Missions;

EDITED FOR

## THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

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VOL. VIII.

DECEMBER, 1843.

No. 12.

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### Domestic Missions.

The present No. closes the volume. In presenting, by it, so far as we have been enabled, from the reports sent in, a view of the Missionary field, a glance has been taken at the proceedings of Conventions in other Dioceses, so far as they have a bearing upon Church extension and Missionary topics. To have grouped together the views of the *chief ministers*, and the deliberate judgments of ecclesiastical *councils*, upon that very thing which, next to their personal salvation, is dear to all Churchmen—the provision of the Gospel in the Church for others—will prove the most acceptable review of the year we could offer our readers. To dwell more minutely upon the Missionary institutions of each Diocese would interfere with the design, heretofore announced, of enriching our future numbers with a sketch of the Church in each Diocese, accompanied with a map. We take occasion to request our Rev. brethren, to whom the Bishops have assigned the preparation of these sketches, to forward them at their early convenience to the office, that each number may contain one, and sufficient time be given for the prepara-

tion of the maps. The tabular view of our Missionary operations usually presented at this season is omitted. Owing to the difficulty of procuring private opportunities for the transmission of the packages of blanks to the Bishops, the old ones have in many cases been used, and from some Dioceses little or nothing has been heard. We hope that the next semi-annual (April) report will be full and minute, from all the missionaries, that the growing interest in our Domestic Missions may have nothing more to crave in the way of facts.

One reflection will occur to our readers of this number:—that we are shut up to “systematic contributions” for the support of our Missions. We had intended to add, if possible, to the weight of authority and testimony in their favor, the experience of other bodies of Christians, who have tried all other plans and are settling down upon this. But our limits, already largely transgressed, compel us to withhold it from the present number. We entreat, therefore, our Rev. brethren to give it a trial, and let the Board of Missions see, at their next meeting, on what *in this*

way collected, they may annually rely, that our missions may be graduated accordingly—not doubting that whatever our own experience indicates as defective in the system will in due time be remedied.

We would suggest, as a very appropriate application of a portion of the Christmas offering of the children, the supply of the parishes reported as wanting a Sunday School Library. On page 111 will be found a memorandum of the cost at which they can be furnished by the Union.

We commend to the attention of our readers the Publisher's notice, and an

extract upon **ENDOWMENTS**, the writer of which no less justly than eloquently says—

“The mission of the Church in America clearly is to go forth, a pilgrim-teacher into the wilderness, and to mould into Christian and apostolic shape the plastic energies of a new but undisciplined world. Its warfare is to grapple with the untamed, self-confident mind; to rule the license of democracy; to guide the independence of self-will; to abate the absorbing love of gain; at once to spiritualize a material age, and to materialize—that is, give form and substance, to a vagueless, ever-shifting Christianity, by exhibiting it embodied in the doctrines, ministry, services, and sacraments of the Church.”

### MISSIONS (GENERALLY) IN THE WEST.

#### MAINE.

The 24th Annual Convention of this Diocese was held in Bangor, July 12, 1843.

The Board of Missions of the Diocese held four meetings during the year in different places. These were attended with “a good degree of interest, and have been, the Board believe, of great benefit to the parishes in which they have been held. They have awakened a more enlightened interest in favor of the cause of missions in this state and in the world. . . . The pledges given by the several churches for the support of missionaries, were liberal, and such as would have enabled us to sustain two or three missionaries, had our utmost efforts to obtain them been successful.”

“It is true (they say), we can point you to no churches established—no missionaries located during the year. But while this is true, it is also true that the Board have examined various fields, and believe themselves to be far better prepared, from the information which

they have been gathering from various sources, to enter upon the efforts of another year. If the Board were asked what *most* they need to enable them to carry on the work entrusted to their hands, they would answer, not money, for that is the Lord's, and shall be had when asked for. Not men even, these the Lord will raise up. What then? We answer, a more fervent spirit of prayer among our churches. We need “a church upon her knees,” pleading with the Lord of the Harvest, that He will send forth more laborers into His harvest. Then shall we have both men and means.”

Rt. Rev. Dr. HENSHAW, Provisional Bishop of this Diocese, writes, under date of Oct. 17th—

“I have just returned from a primary visitation of Maine, and after the reception of the blanks [left in the hands of the President of the Standing Committee], will embrace my earliest leisure for making a communication to the Committee. Maine presents a wide field, with a promise of rich success, if



suitable men and the necessary means can be obtained."

REV. F. FREAMAN, late of *Augusta*, in his last communication to the Board, says,

"The missionary will, on the 1st day of October, have completed three years of his service in *Augusta*, and a longer period in *Maine*. He will not pretend that his success has been commensurate with his services; still it becomes him, with humble gratitude to God, to acknowledge that, whereunto we have attained; for, looking back upon the past, he is constrained to say, Lo, what hath God wrought! In *Augusta*, our beautiful and commodious Church edifice has been reared and consecrated to the service and pious use for which it was intended; and from being a few, unacquainted with the Church, it claims, its holy order and worship collected from various sects almost without exception, assembling for worship in the Court House, the congregation has become enlarged, many of them not only instructed in the good ways of the Church, but seeming like a people reared from childhood by her hand. Of baptisms there have been 93—63 infants, and 30 adults; confirmations 73.

"The missionary designs retiring from the charge of *St. Marks* after the next Sunday, and the commission with which the Board entrusted him is resigned hereby. He is grateful for the confidence that has been reposed in him, and the indulgence which has been extended. He trusts that he shall never cease, by the help of Him from whom all holy desires, all good counsels, and all just works do proceed, to feel a lively sympathy with the Board and their secretary in the great and good work in which they are engaged."

Communicants, 63.

Baptisms, Infants, 10.

Attendants, Families 69, Individuals 320.

Contribution, \$7 73.

The former reports of this Rev. gentleman, touching *Augusta* and *Bangor*, will be found in Vol. 4, p. 226; Vol. 5, p. 50, 145, 300; Vol. 6, p. 3, 257; Vol. 7, p. 78, 258, 355; Vol. 8, p. 170.

*Bangor*—REV. JOHN WEST, Missionary.

No report.

*Former Report of Maine*, page 170.

#### NEW HAMPSHIRE.

The Churches in New Hampshire held their forty-third Convention at *Dover*, on the 28th June, and a special Convention at *Concord*, on the 4th Oct.

"Considering the uncertainty of obtaining Episcopal supervision from any Bishop of the neighboring Dioceses, and from the belief that the church in the Diocese of New Hampshire would be more rapidly extended by having a Bishop of her own, and that thus more vigor and efficiency would be infused into all the operations of the church in this Diocese," it was resolved to call a special convention to make choice of a Bishop. The special convention elected the Rev. Carlton Chase, D. D.

REV. W. H. MOORE, *Manchester*, reports his prospects as more hopeful than at his last report, (page 171.) After very laborious exertions, funds enough have been obtained to commence the erection of a church—hopes to finish the building, and have it ready for consecration by the middle of December.

The attendance upon services has increased, and there is no reason to doubt, he says, that with a town rapidly extending, and business increasing, the parish will be all we have hoped it would be. But we desire it to be understood by the Domestic Committee, that because we are building a Church we are by no means in a condition to dispense with their appropriations, and fearlessly leave the matter to their Christian kindness.

Communicants, 24.

Attendants, Families 20, Individuals 60.

But one opinion prevails, we imagine, as to the aid to be extended to a young parish. In the first years of its existence, as it has to provide itself a place of worship, the missionary should be fully sustained by the Committee; but

after this, the evidence of his success (in most cases) is the greater ability and readiness of the parish to relieve the Committee of a portion of its aid, till it is dispensed with entirely.

How any station, unless very peculiarly situated, can year after year draw to the same extent upon the Committee, giving no evidence of effort to help itself, is an enigma which it is difficult to solve upon any principle creditable to the parish. When the gospel wrenches from the clenched grasp of Mammon its filthy lucre, and transmutes it to gold without dross by consecration to the Lord, then the kingdom may be said to have come, not in word only (the temple of the Lord, the temple of the Lord, &c.) but with power. The numerous calls for help cannot be heeded, if those now aided do not learn to lean more upon themselves, and less upon the Committee every year.

REV. ELEAZER A. GREENLEAF, *Drewsville*, says, that during the season he has been obliged to devote many days of hard labour to the parsonage before he could get into it, nor is it yet quite completed, although occupied about two months—aid from the parish \$15, given by one individual, who has also contributed liberally to build the parsonage, expended to paint the inside of the house—received many tokens of kindness from several of the parishioners, and through the goodness of God his daily bread has hitherto been supplied—wishes he could say that all the people in *Drewsville* were cheerfully ready to make great sacrifices for the Church. But this may not be expected until God shall more fully display the power and riches of his grace in the conversion of many souls—has a hard and barren field of labour, and much to try his faith and patience, but clings to the promise, “As thy days, so shall thy strength be.”

Baptisms, (Infants 7, Adult 1)—8.

Communicants 20.

Attendants, Families 24, Individuals 150.

Contribution, \$8 96.

The reports of this Diocese are made to Rev. Dr. Burroughs, President of Standing Committee.

#### MASSACHUSETTS.

The 53d Annual Convention of the Church in this Diocese was held in Boston, June 14–15, 1843.

The Report of its Board of Missions (see vol. 7, page 323,) after recording its sense of the loss sustained by the Church, in the death of its late venerated father in God, goes on to state, that the sphere of its operations has been enlarged during the past year, and that it has acted as the Agent of the Diocese for all departments of Missions. They have partially carried into effect the plan of missionary associations in different parts of the Diocese. The receipts into the treasury have been more than double the sum raised in the Diocese for missionary purposes last year.

One of the associations, in recommending the plan of an itinerant missionary in the villages and towns, remarks, “That in our large agricultural towns there is a greater or less number of citizens who have been born and educated in our Mother Church, and readily embrace an opportunity of attending our services, and though it might be impracticable to establish Churches in such places at once, a missionary, whose field of labour should cover a considerable district, officiating in turn in several places, might do much good, and ultimately succeed in planting several Churches.”

In behalf of the Board the Rev. Chas. Mason, its Secretary, says:

“Every year renders more clear the importance of bringing fully before the community the distinctive features of our Church, which we believe to be so adapted to establish and preserve those great doctrines of the gospel, upon which



the well-being of society, and the salvation of men depend.

"And within the past year, especially, several causes have united to make this duty more imperative than ever. Formerly so violent were the prejudices against our Church, that she advanced only amidst great opposition, and her gain was regarded with distrust and regret by the great mass of the community. But the case has now become far different. A great and strongly marked change has taken place. The barriers of prejudice have been, in a great degree, broken down, and the minds of many are prepared candidly to examine the claims of our Church. Her extension is regarded favourably in many quarters, where opposition might have been expected."

The Hon. Mr. NEWTON, from the Committee to whom was referred the Annual Report of the Board, presented their views thereon, recommending, "That the plan of *systematic* contributions be strongly urged by the respective pastors to the favourable regard and practice of their several flocks."

Some interesting statistics were appended:

Number of communicants in the	
Diocese . . . . .	3554
Average contribution per communicant for Diocesan Missions . . . . .	
	\$0 90
Do. do. for Domestic Missions . . . . .	
	0 80
Do. do. for Foreign Missions . . . . .	
	1 30

Or \$2 90 to Missionary purposes from each communicant. The highest rate of contribution per communicant, made by any other body of Christians in the United States for Foreign Missions is \$1 10.

The average rate of the various religious bodies which contribute to the operations of the A. B. C. F. M. is 70 cents per communicant. Average rate contributed by the Churches in

New England is 50 cents. One-fourth of the Congregational Churches in New England do not contribute any thing to Foreign Missions, and only one half of the Presbyterian and Congregational Churches together. In our Church of forty-two parishes and congregations of this Diocese, thirty-six have contributed to Foreign Missions, and *all*, save one, to one or other of the departments of Missionary work.

Bishop EASTBURN, in his address to the Convention, thus speaks of the Missionary associations which form so important a feature in the Board's plan of operations:

"There can be no doubt that these associations are productive of great spiritual benefit, both to the Clergy and to the people. By bringing together the ministering servants of Christ from their several and isolated spheres of labour, such periodical seasons animate and refresh them in their work; while, at the same time, an opportunity is afforded for urging, with united and great force, upon those who are assembled at these services, the duty of love and good works. In order to carry forward with success the work of missions in this Diocese, in the domestic field generally, and in foreign lands, there will be needed a large increase of missionary spirit. Among the means of promoting such a spirit, are these occasional meetings for the purpose of bringing the wants of the world before the attention of the people; and I trust that they will continue to receive from my brethren of the Clergy that hearty support, of which past, though short, experience, has proved the benefits."

On the subject of Missions he holds the following language:

"Among the first in importance is the subject of Missions. The embarrassments in the financial department of our General Missionary Society, having so lately been brought before the attention of the Church, are quite familiar to you all. Through the divine blessing upon the appeal of the Board

of Missions, the immediate and pressing danger has been averted. But let us beware of the great evil of relying, for the support of this work, upon sudden and spasmodic efforts, instead of that stream of steady and systematized charity, which is the only scriptural method of supply. Let the Clergy keep constantly before the eye of their people their obligations to this holy cause; and let the Laity second the zeal of their pastors by a spirit of cheerful liberality. Whether it may be found expedient to make any changes in the organization of the two Committees, or to let the present arrangements proceed, this is not the place to inquire. But surely, so long as the system is commended to our support by the authoritative voice of that Church to which we belong, it is our duty, whatever fault any may think they see in it, to sustain it with all our hearts. And as surely it is *not* our duty, under the avowed plea of objections to some features in its character, to desert the object which it was established for the purpose of carrying forward,—that of imparting to a dying world the knowledge of Christ and him crucified. Let me implore, therefore, your earnest co-operation, in the blessed work of dispensing ‘to them that are far off, and to them that are nigh,’ the unutterable consolations of the gospel of peace.”

His suggestion in regard to the need of a Trustee for Church building purposes, will strike those who have given any attention to the subject with great force. The collation of plans and estimates, to which reference might be had by any concerned, would of itself justify the appointment of such a Committee. How easily could our Church be extended among the poor, if, as a consequence of some such plan as that proposed by the Bishop, edifices were provided them.

In what better way could the result aimed at in the following resolution, adopted by the last General Convention, be attained :

“*Resolved*, That in view of the rapid increase of the population of the United

States, and also to carry out fully her organization, it is the opinion of this Convention that the Church should call the attention of her members to the duty of providing more ample free sittings.”

The Bishop says :

“The need is strongly felt among us, of some organized body of trustees, appointed to receive and apply any sums which individuals might feel disposed to give, by donation or bequest, for the purpose of aiding in the erection of Churches. There are, undoubtedly, many members of our communion, who have an earnest desire to assist in the building of commodious and economical sanctuaries, where the gospel might be preached in our towns and villages, and the sacraments dispensed; but who, being uncertain, when individual applications are made to them, whether or not the amount they give will be judiciously expended, hold back from this work. I respectfully suggest, that we might expect great good from a Board, or Committee, for Church-building purposes, acting under the authority of this Convention; and thereby inspiring others with confidence in the prudence and good management with which so important a matter would be conducted.”

The Committee on this part of the Bishop's Address, recommend that the whole subject should be referred to the (Diocesan) Board of Missions, to report to the next Convention.

#### RHODE ISLAND.

The 53d Annual Convention of the Church in this Diocese was held in Providence, 13th and 14th of June.

The Missionary Convocation (see vol. 7, p. 324,) expended \$1761, “in aid of four parishes, and in efforts to gather and nurture new churches in different parts of the state.”

In view of the destitution of the means of grace in some parts of the Diocese, the Convention in January [having then no Bishop] resolved to appoint a missionary at large, whose bu-



siness it should be to visit those places throughout the state, and wherever he should be favorably received, there to make efforts for the permanent establishment of the Church.

The convocation presented another subject to the thoughts of the convention—one so intimately connected with the permanent growth and future well-being of our Church, that they think it cannot be too often or too earnestly pressed upon the minds of intelligent churchmen—the establishment of an Episcopal school within the Diocese.

#### CONNECTICUT.

The Church in this Diocese held its 59th Annual Convention at Hartford, June 14th and 15th, 1843. A committee was appointed to take into consideration the practicability and expediency of some plan for supplying the spiritual wants of those members of our communion, or persons desiring to become such, who reside without the canonical limits of any organized parish.

The residents of towns containing no organized parish, were assigned to the care of the missionary employed by the clergy of the county, or the minister of a specified parish. It was not designed to prevent any special arrangements amongst neighboring clergy, and any other clergyman might officiate as opportunity should be offered, only he would be expected to report to the clergyman to whose charge the place was allotted, whatever services he may have performed there.

It was recommended that wherever more than a single family of members of our communion resided, lay-reading should if convenient be established among them.

The several clergymen named were desired to hold divine service in each of the towns allotted to them, provided

they received an invitation from any number of persons, at regular and appointed intervals, whether of a month, two, three, four or six months, or a year; baptizing such children as may be presented, and administering the Lord's supper from time to time, if there be communicants. Provision to be made for the expenses of the clergy in their excursions, if possible, by the persons whom they may visit, and if they receive any compensation for such services other than private presents, the same to be reported to the Treasurer of the Society for promoting Christian Knowledge, who may also pay the expenses of any clergyman, under direction of the Bishop. Whenever any number of towns shall contribute three-fourths of the salary of a missionary to be employed among them, the society above named to supply the remaining fourth; also prayer-books when necessary. It was recommended that each clergyman in his excursions should be accompanied, if possible, by some laymen of his parish.

#### NEW-YORK.

The Church in this Diocese held its 59th Annual Convention at New-York, Sept. 28th. The Bishop in his detail of Episcopal acts, thus alludes to Missionary matters:

“Wednesday, 21, and two following days, attended in *Boston* the Annual Meeting of the Board of Missions; on the second day of which, being the senior Bishop present, I administered the Holy Communion, agreeably to a standing order of the Board, and with the assistance of right reverend brethren. You will recollect that, agreeably to a request made by the Board at its special meeting in December, collections were made in its behalf, very extensively throughout the United States, on or about Quinquagesima Sunday. I cheerfully commended the object to

the liberality of my diocese, in consequence of the severe disappointment of expected means which the Committees of the Board had experienced in their operations, and the consequent heavy pressure of debt under which they were labouring. It appeared by the reports of the Treasurers at the Annual Meeting, that a liberal response had been made to the call. I sincerely participated in the general satisfaction thus experienced by the Church at large; but cannot suffer this occasion to pass without expressing the hope that there may be no future recourse to such an expedient for paying the debts of any of our Church institutions. And I would have the necessity avoided, by so regulating and graduating their operations as that heavy indebtedness shall not be incurred. I regard it as a serious abuse of the Christian doctrine and duty of trust in Divine Providence, and a serious departure from the truth and justice of the Gospel, when responsibilities are assumed, and enterprises undertaken, beyond the reasonable prospect of the sufficiency of means ordinarily obtained. This can be no more excusable in bodies than in individuals, and the evils it occasions are as justly a blemish upon character in the former case, as in the latter. And when such delinquent bodies are associated for religious purposes, mournful occasion is thereby given to the enemies of the Lord to blaspheme.

Besides, whatever success may attend these special appeals, is rarely found to add materially to the permanent means or the usefulness of the institution concerned, while it often tends to withdraw the needed aid from others engaged in the same common cause. Reaction seldom fails to follow unusual efforts; while the system of exciting appeals, which is not an unnatural result, changes essentially the character of the good done. This resolves itself into too much of mere yielding to impulse or importunity; thus becoming rather a dexterous worldly expedient, and a successful financial operation, than that practical result of the holy Christian principle of love, which is rendered by God's grace so extensive a means of spiritual efficiency, and whose

nourishment and strength are found, not in occasional *extraordinary efforts*, but in the uniform, quiet habit of doing good for conscience' sake.

It would not be difficult to show the unfavourable bearing of the other system on the integrity both of evangelical doctrine and evangelical piety, and what danger there is in it of encouraging weaker Christians to something not very far removed from holding to the merit of works, and from thinking rather of human expedients than the operation of divine grace on the heart. I would that none of our institutions should engage in operations requiring larger pecuniary means than there is good reason to believe may be the result of such devotion to the cause of CHRIST, as fact gives ground to hope that the ordinary influences of divine grace will kindle in the hearts of Christians. And I would have the clergy lay fairly before their flocks, and press earnestly and faithfully upon them, the great Gospel principle, that without cheerful and liberal devotion of their worldly substance to the cause of CHRIST, all their faith, and all their prayers, their attendance, however punctually, at church, and their approach however frequently, to the altar, cannot be expected to be acceptable to their God; but as illustrating their guilty inconsistency, must be abomination in His sight. I would have them plainly speak the divine word which pronounces covetousness to be idolatry, and therefore makes every covetous man recreant to his baptismal pledge, and virtually a heathen in the sight of God."

#### WESTERN NEW-YORK.

The Church in this Diocese held its 6th Annual Convention in Auburn, on the 16th and 17th of August.

The Bishop, in his address, alluded in terms of gratification to the proceedings of the Board at Boston, (1843,) and the recommendations of the Executive Committee, and adds "Very considerable improvements have also been made by the Domestic Committee in the domestic department of its mission-



ary labours. All this is calculated, if persevered in and carried out, to arrest in some degree the waning confidence of the many who had desponded as to immediate improvement, and to open the hope of effective amendments of the constitution at the next General Convention. A committee on this subject is respectfully suggested to the Convention to report to the next Convention."

So much of the address as touched upon the Board of Domestic and Foreign Missions, became the subject of a recital and resolutions which were entered upon the journal, and referred to a committee to report to the next Convention any further action that may be deemed necessary on the part of the Diocese to give its whole weight and influence in favour of the proposed amendments of the constitution of the Board, before the General Convention of the Church.

A resolution was passed, which it is hoped may attract general attention :

*Whereas*, The history of the advancement of the Church, and of the legislation of her Dioceses, is a subject of great interest and value, and the preservation of her journals on that account of essential and high importance, therefore—

*Resolved*, That clergymen in charge of parishes and clerks of vestrys within this Diocese, be (and they hereby are) earnestly requested by this Convention, to place on file among their parish documents, the full series of the Journals of the Convention of this Diocese, from the date of its first erection, and to take immediate and proper measures for their safe keeping, and that the Secretary be instructed at his annual distribution of the same, to call the attention of the proper persons to this subject.

#### NEW JERSEY.

The Church in this Diocese held its 16th Annual Convention in Burlington, May 31st and June 1, 1843.

The thanks of the Convention were

presented to the Committee on the Statistics of the Church, "for their faithful efforts in securing an accurate report." It consisted of six statistical tables which are appended to the Journal, shewing, 1st. The number of families and pew-holders in the different parishes of the Diocese, from 1804 to 1843. 2d. No. of baptisms for same period. 3d. No. of confirmations. 4th. No. of communicants. 5th. No. of marriages. 6th. No. of funerals.

If all the Dioceses would follow the course of Western New York, (see resolutions,) they would never want materials for similar tableaux.

The abstract of the parochial reports for the year, appended also to the Journal, is the most full of any we have seen. To facilitate the comparison between Dioceses, we would venture to suggest to the Secretaries of Conventions its adoption

In the column of remarks are found such memoranda as these. "Daily Morning Prayer. Weekly Offertory. Monthly Catechising. A Bible Class. Clothing for the Poor. Church-yard bought. An Organ put up. Gallery erected. New fence. Lamps. Church ready for consecration."

We looked in vain however for the cheering remark, "Monthly Sermon," or "Lecture on Missions." It may be said that the aim of every sermon should be to promote the cause of Christianity at home or abroad. Still the direct inculcation in any parish of the duty and privilege of missions, would no doubt soon swell the number of contributing parishes from 500 to 1000.

Would it not be well to add to the parochial formula a place for "Candidates for the Ministry"?

As the journals of Conventions are interchanged among the Dioceses and

ABSTRACT

*Of the Parochial Reports from May, 1842, to May, 1843.*

NAME.	PLACE.	INCUMBENT.	Families and		Pewholders.		Bap- tisms.		Communi- cants.				Sunday Schools.				Offerings of the Church.				Episcopal Fund.		Other Purposes.		Total.	REMARKS
			Total.		Total.		Total.		Total.		Total.		Total.		Total.		Total.		Total.		Total.					
St. Mary's	Burlington...	{ Rt. Rev. G. W. Doane, D. D., LL. D. }	120	15	12	27	25		28	195	2	15	12	89	47	33	197	30	349	48	35	12	300	00	994	72
Trinity	Newark .....	{ Rev. James G. Lyons, LL. D. .... }	41	9	50	33		31	264	5	17	215		200	400	00	247	93	107	89					800	00
Trinity	Swedesboro'	Rev. Matthew H. Henderson .....		8	11	19	23		27	150	3	24	92				5	30	10	00					15	30
Trinity	Shrewsbury ..	Rev. Joseph M. Brown .....	83	17	4	1	7		23	110	7	15				67	08	18	27	8	48	300	00	243	83	
Christ....	Middletown ..	Rev. Henry Finch .....	5	1							2					3	25	63		1	48			5	06	
Christ....		Rev. " .....																								

bound up in an annual volume, Secretaries of Conventions will see the convenience of falling upon some one size for the page. We venture to suggest an octavo page, measuring 29 by 51 ems of Long Primer type, with an outside margin of one inch.

PENNSYLVANIA.

The Church in this Diocese held its 59th Convention in Philadelphia, May 16th and 18th.

The Bishop in his Address remarks, "Our Diocese is, on the whole, prosperous and advancing; for which I trust we are grateful to the Divine Head of the Church. But in many of the parishes there prevails a wretched parsimony in providing a due support for their ministers particularly, and also for the institutions that further our ecclesiastical welfare. Alas! I have thus complained before, but I fear with little effect. May God give such delinquents open hearts and better minds."

Proposals were circulated for printing the Journal of the Church from the earliest date to the present time, with an appendix, containing a synopsis of the parochial reports, and a resolution adopted recommending to the different parishes in the Diocese "to make annual collections in their respective churches, or adopt such other measures as they may deem expedient to obtain funds to be applied to the circulation of the Holy Scriptures."

DELAWARE.

The Church in this Diocese held its 53d Annual Convention in Smyrna, May 31st.

The Missionary Committee of the Diocese, after stating that the entire sum contributed to the Domestic and Foreign Missions of the Church was greater than the amount of aid received



from the same, express their decided conviction that

"Nothing is wanting under the blessing of God, for the success of this cause, and the growth of the church, which would certainly thence ensue, but the participation of every parish, and of every member of each parish according to their several ability, in the plan recommended, of regular monthly contributions. The success which has resulted from its partial adoption, under the peculiar discouragements of the past year, fully justify, to their minds, this conclusion."

Bishop LEE says,

"Both of the Missionaries in this Diocese have been laboring with great fidelity and diligence. The efforts of Mr. Long, at the station of Little Hill, have been signally successful. The Church there was begun some forty-five or more years ago, but left in an unfinished state. Since the decease of Rev. Hamilton Bell, in 1811, ministerial services have been infrequent and irregular. The Diocesan Convention of 1841 considered the parish defunct. It is now, however, one of the most encouraging positions in the Diocese. The congregations are large and much interested. The Church is in process of completion, and will be consecrated (D. V.) on my visit there next month. Fourteen of the parish were confirmed in July, and a large number, I am informed by the missionary, will present themselves at my next visit. At my visit in July, it was very affecting to behold the aged persons, who had despaired of the resuscitation of their beloved Church, testifying with their tears the deep feeling awakened by its returning prosperity.

"The Church at Seaford, an exceedingly neat and convenient edifice, was consecrated by me on Sunday, May 28th. The aid of the Society is of great importance to these parishes, and I anticipate much good from the zealous labors of the present Missionary. Mr. Franklin's station at Dagsboro' is in a much more encouraging state than I have known it since my acquaintance with the Diocese. He has been a good deal impeded in his labors this season

by sickness in his own family, and generally in his district."

*Georgetown.*—Rev. W. E. FRANKLIN, Missionary.

Communicants, 17.  
Attendants, Families, 19.  
Contribution, \$4 49.

*Daysboro'.*—

Baptisms, (Infants 4, Adults 2)—6.  
Communicants, 18.  
Attendants, Families, 24.  
Confirmations, 3.

*Laurel.*—Rev. JOHN LONG, Deacon, Missionary.

Attendants, Families 14, Individuals 60.  
Confirmations, 4

*Little Hill.*—

Baptisms, Infants 7.  
Attendants, Families 18, Individuals 8.  
Confirmations, 14.

*Seaford.*—

Baptisms, Infants, 1.  
Attendants, Families 18, Individuals 80.  
Confirmations, 1.

*Former Report of Delaware, page 171.* ☐

#### MARYLAND.

The Church in this Diocese held its 55th Annual Convention in Baltimore.

The Bishop in his address remarks :

"There is in almost all our parishes, from the largest in the cities to the weakest in the country, a lack of efficient organization and exertion for the maintenance and extension of the Church. The will of the people is in advance of the means of action, and spends itself often in irregular and comparatively unfruitful effort, and still more frequently in barren complaint or empty talk. In this respect, it is generally admitted that we are behind the religious denominations that surround us. We yield to none of them in disposable means, taking numbers, property and influence jointly into consideration. There is none of them that so badly uses, or rather so miserably neglects to use, the means at its disposal. For this I believe both clergy and laity to be in fault. My brethren in the ministry have been, perhaps, too backward in presenting to their flocks not only in general terms their duty to co-operate in every mode of advancement of the Kingdom of CHRIST, but particular instructions and incitements to definite undertakings. They have shrunk, it may be, from efforts to enlist

individuals in the various ways in which they might be employed for the service of the Church, and trusted too much to occasional congregational appeals. On the other hand the laity are too often shamefully remiss in the discharge of duties which they freely recognise as bounden on them, and very generally slow to offer the counsel and personal aid in the prosecution of the plans of the Church, which they ought to feel it to be among their highest privileges to afford. The burthen of parish affairs is not unfrequently suffered to rest wholly, where it ought *never to lie at all*, on the shoulders of the clergyman. Here and there, where a conscientious individual steps forward to relieve his rector of the unrighteous load, it is transferred to him in the same unshared responsibility and labor; and the many whose highest interests as immortal beings depend on the faithful discharge of such duties in no small degree, sleep as soundly and show their faces in the public congregation as unblushingly as if they had been honest with God and their own consciences. These things, my brethren, ought not to be so. Their existence proves a deficiency somewhere, that is ground of serious alarm. Love must show itself in works. Faith must give evidence of its life in zeal. The Church that trains sons in selfishness and worldly apathy has no ground of rejoicing in the increase of their number. Better far that they were few and faithful."

In reference to the Quinquagesima Collections of last year the Bishop says:—

"There is something very refreshing in such simultaneous effort for given ends. They carry us back to the time when the Church was always and every where of one heart and one soul, and exhibit delightfully, as still existing, the oneness of spirit which, when adequately drawn out in unity of effort, may strengthen us to do *anything* undertaken in a right judgment and temper."

His remarks on the duty of prayer, that the fields now white for the harvest may not be without faithful labor-

ers, will commend themselves to every Christian :

"Surely we may hope that our joint prayer for more laborers in the harvest now so white, and for more zeal and spirituality and united persevering effort in those who do labor, will not be poured forth in vain! May we not even humbly trust that the great increase in the aspirants to the sacred ministry in the diocese is owing in some degree to our observation of the Ember seasons? and that the more generally and devoutly we consecrate those seasons to earnest prayer for a faithful zealous ministry, abundant in proportion to the wants of the Church, the more we shall find the hearts of fit persons moved to offer themselves for the work, in spite of its privations and crosses and disappointments; and the hearts of the people opened and warmed to provide for the support of a greatly multiplied and extended band of laborers?"

The Convention—

"*Resolved*, That it is recommended to the Rectors and Vestries of the several Parishes and Churches to cause stated collections to be regularly made, with the use of the offertory, for the benefit of the Missions of the Church, both diocesan and general.

"*Resolved*, That it is respectfully recommended to the members of the Church conscientiously to lay by in store, from week to week, what they can devote to this noble purpose."

#### VIRGINIA.

The Convention of this Diocese was held in Richmond, 17th May, 1843.

The Assistant Bishop (Dr. Johns) says,

"I cannot close this Report without expressing the pleasure which I have experienced in discovering, both on the part of the clergy and laity, in many places, a growing concern for the religious instruction of our colored population. In different parts of the Diocese the owners of slaves have manifested



a strong solicitude on this important subject, and have declared their readiness to further any plan which we may devise for the promotion of an object so desirable. Wherever our ministers have been able to appropriate a portion of their time to this work of justice and mercy, they have found the result surpassing their expectations. In my Episcopal services, I know not that I have experienced more satisfaction than when, as in one instance reported, I have been called upon to confirm not less than eleven persons of colour. These first fruits should encourage us to meditate more abundant labour in this portion of the field assigned us, knowing that such labour will not be in vain in the Lord."

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SOUTH CAROLINA.

The Church in this Diocese held its 54th Annual Convention at Charleston, February 8th-11th, 1843. The Bishop in his Address thus speaks of our last year's difficulties:

"The embarrassment which has pressed so heavily on one of these institutions, (the Missionary,) which even threatens to bring on the Church a measure of disgrace, is chiefly owing to a departure from the rule (much more applicable to a Society than to an individual, and especially a Society which has not the power of taxing its members,) "pay as you go." The appeals too for relief, when a debt has been incurred, interfere materially with that *systematic* charity which it is desirable should be generally introduced, and with that very important feature of the Constitution of our Missionary Society, according to which each contributor can designate the Mission he prefers."

A report was presented to the Convention in reference to the religious instruction of colored persons, reference to which was made in the June number, page 182.

A report was presented, and resolu-

tions adopted in reference to the best method of making provision for the relief of aged and infirm Clergymen who have ministered in the Diocese. The Committee say—

"That the claims upon the sympathy of the Church, of Clergymen who have labored faithfully in her service, and have become disabled through sickness or old age, are evidently of a sacred nature. It affords grounds of congratulation that these claims are now becoming the subject of attention and interest throughout the Church in this country, and that several Dioceses have acted in the premises with encouraging prospects of success, nor can we think that this Diocese will be less prompt and efficient.

"The propriety of some provision being thus obvious, and being now generally admitted, but two questions remain: first, in what way adequate means of relief can be provided, and second, under what conditions, or subject to what limitations, such relief shall be applied.

"1. Among various methods for providing funds for the purpose the following have occurred to your Committee as best entitled to the favorable notice of the Convention.

"The most abundant source of income for this important object will be found, it is presumed, in annual contributions to be made by all the congregations in the Diocese on some day previously notified—such contributions being particularly commended to the goodwill of the people, both by this Convention, and by the Rectors and Ministers of the several Parishes—and the annual proceeds being placed at the disposal of the Bishop, and three Laymen elected by the Convention, who shall be a Board of Trustees, and one of whom shall be elected as Secretary and Treasurer of the Board.

"Legacies and donations will be gratefully received, but the Committee do not think it at present advisable to create any permanent fund. All amounts received in the current year over and above what may be necessary to meet the annuities determined upon, they

would recommend to be temporarily invested in the Stocks of the General or State Government, or of the City of Charleston. This investment in no wise to be considered permanent, but to be equally subject to the drafts and orders of the Board of Trustees as the annual subscriptions and receipts. The Committee recommend the particular investment as above, because for temporary investments the Stocks enumerated are the safest and best, being less liable to fluctuation in value, and always commanding a ready sale.

"2. With regard to the limitations under which relief should be applied, your Committee are aware that much must be left to the discretion of the Trustees. It seems to them proper, however, that in commencing such an enterprise, this Convention should place on record its deep sense of the paramount claims which disabled Christian Ministers have on their former cures, and on their opulent relatives, if they have any—and that it should be in some way declared, that the funds provided by this Diocese, instead of being intended to release or supersede such claims, are only designed to supply the lack on the part of parishes and kindred of the necessary ability or liberality. It is also incumbent on the Convention to remember, that gratuitous aid and relief of every kind, however wise and benevolent its design may be, does still hold out, unless dispensed with caution as well as kindness, some temptation to improvidence. For these, and other reasons, which will readily occur to the Convention, it appears to your Committee of importance, that at the outset of this undertaking, when the contributions are likely to be large, and the number of applicants small, such limitations should be fixed as will not only guard against an unnecessary increase of applications, but as will also afford authority and precedent to future Trustees, who may find a rigid adherence to rules and restrictions indispensable.

"In regard to these limitations, the Committee suggest,

"a. That relief should be confined to those whose circumstances are actually straitened, and who have been actively engaged in parochial, or kin-

dred spiritual labors during a large part of their ministerial lives.

"b. It should not be so administered as to supersede on the part of a parish the duty of making provision for the support of its pastor when too aged or infirm to continue his ministry, and should therefore be confined, in the case of Parish Clergymen, to cases in which the parish has signified through the Bishop, its inability or indisposition to make such provisions, to an adequate extent.

"c. It should not be extended to Clergymen who have near relatives in affluent circumstances, unless there be satisfactory evidence that such relatives are unwilling to discharge the duty of providing for those of their own household.

"d. In deciding between conflicting claims, preference should be given, *cæteris paribus*, to those who have been longest employed within the Diocese in ministerial duty."

Appropriate resolutions were passed.

#### GEORGIA.

The Church in this Diocese held its 24th Annual Convention in Savannah, May 4th, 1843. In his Address, the Bishop thus refers to St. David's Church, in the old Colonial Parish of the same name:

"This is a small but very neat country Church, built by five planters for the accommodation of their own families and for such of the neighborhood as may please to join with them in the worship of the Church.

"This Church is interesting to us in many ways. It is a spark of proper liberality uncommon in these days of faithlessness, and we trust will not be lost, as a noble example, upon those who may be cast in a like situation. It is an evidence of growing interest in the religious instruction of the negroes, for it places at least one thousand slaves under the direct pastoral care of the Rector. It is an opportunity for trying fairly, in this Diocese, the experiment of the adaptedness of the Church to the spiritual wants of the negroes, for their owners are determined to commit them (without compulsion, of course) to the



charge of their Rector, and lend him all their influence in his work. The Rev. Dr. Vaughan has been labouring in this Parish for the last six weeks, and has received a call to become its Rector. May the Holy Ghost direct his heart that way, and make his path plain before him into this interesting field of labour. We trust that God, in his Providence, intends him to lead the van of the Episcopal Missionaries that must shortly extend in an unbroken phalanx from the Savannah to the St. Mary's. One half, at least, of the large slaveholders on the Savannah, the Ogeechee, the Alatomaha, the Satilla, and the Sea Islands which skirt the coast of Georgia, are Episcopalians, and it is time that they were awake to their responsibility in this matter. May St. David's Church be the first fruits to the Lord of the rich harvests with which he has so long blessed these rivers and islands, and may many a spire speedily point Heavenward from their banks and groves, to disperse the gathering wrath of the Almighty, and bring back to them prosperity and plenty. 'Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it.'

"But it is useless to arouse the planters to their duty, so long as the ministers of the Church and her candidates for Orders shut their eyes to the vast work which is here spread out before them. From this city we can look out upon at least ten thousand slaves whose masters are, for the most part, willing that they should be religiously instructed—willing too to pay that they might be instructed—especially anxious that they should have Episcopal instruction; and yet among all that vast multitude there is not heard the voice of a single Episcopal Pastor. From the bluff at Darien, there are to be seen plantations containing five thousand slaves, and St. David's is the first Episcopal Church that has offered the glad tidings of great joy to their greedy ears. Lying between these points, and upon the islands to the East are thousands more, and still

no Pastor from their Master's Church tells them of their souls and of their Saviour. Why is this so? Can our young men answer this question satisfactorily to their consciences? It cannot be lack of zeal for the extension of the Church, for, now-a-days, the Church is in every body's mouth, and to judge from the utterance of the lips, there is not one that would not give up every thing for her glory. It cannot be a want of Missionary spirit, for at this moment there are more applications for foreign stations than the Board can venture to encourage. It cannot be fear of climate, for he that would risk an Indian or an African sun, might well rejoice in the very worst atmosphere to which he should be subjected among us. It must be *ignorance of the field* that has kept our Missions back, and we ourselves must be in fault in not having sufficiently instructed the Church in regard to our wants in this particular. All that time will permit me now to say is this, that for any young man, suitable to the work, who will dedicate himself to it as to a foreign field, a convenient mission, with a competent salary, can be immediately procured.

*Athens and Lexington.*—Rev. W. BACON STEVENS, M. D., Missionary.

Baptisms, 4 Infants.  
Attendants, 60 Individuals.  
Beautiful Church erected.

*Clarksville.*—Rev. J. B. GALLAGHER, Missionary.

Baptisms, 1 Infant.  
Communicants, 16.  
Attendants, 17 Families, 75 Individuals.  
Sunday School Library greatly needed.  
Report includes services to the Negroes.

*Marietta.*—Rev. THOMAS SCOTT, Missionary.

Baptisms, 1 Infant.  
Communicants 8.  
Attendants, 5 Families, 60 Individuals.  
Services for Negroes every Sunday afternoon.  
Visits Cass Co., and Rome, Floyd Co.  
*Former Report of Georgia, page 182.*

#### FLORIDA.

REV. D. BROWN, *Jacksonville*, also Pres. Stand. Com., and in charge of missionary operations in the Diocese.

From repeated instances of exposure to the violent heat of June, visiting the sick at night, burying the dead, journeying in an open boat on parochial duty, this missionary, we regret to say, was

taken down early in July with a severe attack of fever, from the effects of which he has not recovered.

In the course of his bureau duties, the Secretary often becomes acquainted with the details of parochial effort and sacrifice which he is strongly tempted to spread before the Church, even at the risk of wounding the shrinking sensitiveness and delicacy of the parties concerned.

Other generations entering upon their labours, will, it is to be hoped, cherish a grateful remembrance of the toils with which the Church was reared; the present we fear, would be little moved to discover, that while the most trifling difficulties and objections sufficed to keep it aloof from the noble work of Church extension in this country, clergymen could be pointed out who in five years had expended as many thousands in aid of the Church, in addition to the sacrifice of health, and almost life, in a most trying climate. We envy the man who, after such experience of the missionary field, can yet say, "God be thanked, the seed of the Church is planted, and in Him I trust that another season of culture will make it a perennial blessing to the present, and to generations to come after."

Baptisms, 3 Infants, 1 Adult.  
Confirmations 19.  
Attendants, 22 Families, 150 Individuals.

REV. HENRY ELWELL, *Monticello*.  
—As this missionary is compelled to eke out a support by teaching a small school in addition to his official labours at this station and elsewhere, it is not surprising that his health has given way, especially as he has been much exposed to a burning sun in his long rides through that sickly country. Having been a resident of Florida now four years, without any change of climate, he has found during the present season his constitution less able than ever to endure the excessive and long-continued heat.

"The Church will be gratified," he says, "to learn that a plain Church building is now in progress, which, it is hoped, will be fit for use before the close of the year."

Being in deacon's orders, the sacrament of the Lord's Supper has not

yet been administered—the only laborer in Middle Florida, the difficulties under which he discharges his duties in this new country must be great. Another year, we hope, will add to the number of laborers in this important part of the field.

Baptisms, Infants 18.

*St. Augustine*.—Rev. F. H. RUTLEDGE, Missionary.

Baptisms, 10 Infants, 2 Adults  
Communicants 30.  
Attendants, 31 Families, 160 Individuals.  
*Former Report of Florida*, page 181.

#### ALABAMA.

The Church in Alabama held its 12th Annual Convention at Mobile, February 16th–18th. Rt. Rev. Dr. Polk of Louisiana, Provisional Bishop.

The Committee on the state of the Church, consider "the great obstacle in the way of a more rapid growth of the Church, is the want of an Episcopal Head. Past experience teaches us that the Church cannot rapidly increase in a new Diocese like ours, until it is provided with a Bishop, who shall be able by frequent visitations to strengthen the new and more feeble parishes, to prepare the way for the introduction of our Scriptural services and apostolic regimen in places where the Church is but little known, and to furnish the destitute parts of the Diocese with the Ministry and ordinances of our Zion. \* \* \*

\* \* \* From the reports there seems to have been but little or no attention given to the instruction of our slave population. Your Committee would, therefore, earnestly renew the recommendations made by the Committee on the state of the Church last year, and urge upon both the clergy and laity the moral obligation which, as Christians, we are under, to impart to them at regular periods a knowledge of the fundamental doctrines and precepts of our holy religion, which is equally neces-



sary for the eternal salvation of bond or free."

Rev. F. BEEKMAN LEE, *Carlowville*, remarks, that the temporal affairs of the Church are now in an easy condition, and that it gives him pleasure to add, that at length there is an appearance of interest manifested towards religion. He is about taking some measures in behalf of missions, and is assured of the cheerful co-operation of his vestry. A parochial library is also called for, and a sum has been appropriated for the purchase. He feels much encouraged by these movements of the Spirit—the first which it has been his lot to witness since the commencement of his ministry; and he trusts in God that before long he shall have it in his power to report increase in the number of his communicants.

Communicants 11. Attendants, 20 Families.

*Cahawba and Selma.*—Rev. L. B. WRIGHT, Missionary.

No Report.

*Florence and Tuscumbia.*—Rev. J. YOUNG, Missionary.

No Report.

*Livingston and Demopolis.*—Rev. J. J. SCOTT, Missionary.

No Report.

*Former Report of Alabama, page 181.*

#### MISSISSIPPI.

*Clinton and Raymond.*—Rev. J. S. GREENE, Missionary.

No Report.

*Port Gibson.*—Rev. B. B. KILLIKELLY, D. D., Missionary.

Baptism, 1 Infant. Attendants, 5 Families.

*McCaleb.*—

Baptisms, 3 Infants. Attendants, 8 Families.

*Woodville.*—Rev. W. CROES CRANE, Missionary.

Communicants, 40.

Attendants, 27 Families, 100 Individuals.

*Former Report of Mississippi, page 180.*

#### LOUISIANA.

The Church in this Diocese held its 5th Annual Convention at St. Francisville on the 18th-20th of January

1843. Bishop POLK's view of our Missionary system was alluded to in the No. for June, page 181, but extracts are here given in his own words. With some of his suggestions, it will be remembered, the present action of the Committee harmonizes :

"For the conduct of the missionary work, it is known, that almost all the Dioceses have organizations of their own, either in the shape of Societies or Committees. To say nothing of the confusion likely to arise from presenting to our people the claims of two associations having in view the same objects, a practical difficulty presents itself in the working of these societies or committees, and the Domestic Committee of the General Missionary Board.

We all feel that the power of appointing the Missionaries in our own Diocese, and directing and controlling their movements, belongs, of necessity, and with propriety, under our system, to the Bishops. As to the Missionaries, imbued as they are with the spirit characterizing and animating the Church, they feel that their alliance is naturally, and of course, with their respective Dioceses, to whom they owe whatever of spiritual obedience and responsibility is due from them to any other on earth. The missionaries ought then to be appointed directly by the Bishops of the respective Dioceses, to whom they should be as directly responsible.

Each Bishop in the conduct of missions in his own Diocese, it is presumed, would desire a council of advice, which, under the character of a missionary committee, should be charged, as the Domestic Committee of the General Board now is, with receiving from abroad, collecting and appropriating, funds for the support of the missionaries.

These Missionary Committees, appointed by the Diocesan Convention in each of the organized Dioceses, and by the Board of Missions in each unorganized Missionary District or Territory, with their Secretaries and Treasurers, being charged with the duty of voting salaries to the missionaries, would relieve the Bishops from that unpleasant duty, on the one hand, and the mis-

sionaries from a feeling of dependence, on the other. And if some general plan were adopted in all the Dioceses, by which a certain portion of all sums contributed, not specially appropriated, should go, say in equal portions, to Diocesan, Domestic, and Foreign Missions, the portion for Domestic Missions to be distributed under the direction of the Board, among such of the Domestic Committees as the Board from time to time shall direct; and the portion for Foreign Missions, by a Foreign Committee, composed as now, with its Treasurer, and Secretary and General Agent; we should be relieved of the Domestic Secretary, with the expense incident to his appointment. This, too, would enable us to dispense with the Domestic Committee of the Board, and to be rid of its alleged incompetency to act in the distant West; as well as of what is thought to be its anomalous and odious exercise of Episcopal powers.

The officers of the Board would then be a Secretary, as now, and Treasurer, both of whom, as the former now does, would perform their offices gratuitously.

The salaried officers would be the Secretary and General Agent of the Foreign Committee, and his clerk or clerks; we say clerks, because, as the Secretary would be charged with the duty of editing the *Spirit of Missions*, two might be necessary.

This organization, while it secures the independence of Dioceses, also ensures a greater degree of responsibility and economy in the disbursement of missionary funds; and by leaving each Diocese free to dispose of the appropriations made it, in such way as its Committee shall judge expedient, the way is opened for discarding the invidious distinction observed in the appropriations of the missionary funds among the different orders of the ministry; and the Bishops, who, in the new and weaker Dioceses are the chief missionaries, may receive that aid which hitherto has been unnaturally denied them. By this means, furthermore, we might hope with reason to increase the number of Bishops for the Home Missionary field.

If Bishops are necessary to supervise, sustain, and render efficient, not to say

authoritative, missionary operations at home, they are clearly so abroad. It follows then, that we need the services of one or more Foreign Missionary Bishops, who shall reside either at home or abroad, as the case may require, and be charged with the oversight of the Church's foreign operations. Upon this point, as far as I am informed, there seems happily no division among us.

When the Church sends her funds abroad for the spread of the Gospel, she has a right to know how they have been applied, and what amount of good her benefactions are accomplishing.

It is legitimate, therefore, that she should require of the Bishops, whether Foreign or Domestic, in whose jurisdiction expenditures are made, periodical reports of the associations under their charge. These would be published of course, through the *Spirit of Missions*; and would place the Church in possession of the desired information; nor need these reports be considered as superseding communications from the missionaries themselves, who might be as free as at present to state the condition of their respective fields of labor, furnish such intelligence as might be deemed edifying, or make appeals for pecuniary aid, additional labor, or an interest in the prayers of God's faithful people.

There are other points touching the principles on which the Society is organized which have been brought into discussion, and about which there is a very wide difference of opinion. I have preferred confining myself to those which do not warrant any very radical change, and on which there is some hope of obtaining a fair amount of unity of sentiment. And although these views may find but little sympathy in the minds of others, still, as they have commended themselves very strongly to my own, I have felt it my duty to spread them before the Church.

*Natchitoches.* — Rev. J. BURKE,  
Missionary.

No Report.

*Former Report of Louisiana, page 180.*

#### ARKANSAS.

Rev. D. McMANUS, *Van Buren.*  
—We learn from this Missionary that



he reached his station on the 13th July, and has since held divine service there, and at the garrison of Fort Smith—organized a Sunday School and a Vestry, and has had much to encourage him. Two fine lots given by Col. Dennen,—an offer to lay the foundation of the Church made by another gentleman—a bell promised by a third—a Church Bible and Prayer-Book, with as much paint as a Church will require, to be sent from New Orleans—a handsome subscription from two officers of the garrison—the ladies directing their energies to the building of a Church,—all give promise that Trinity Church, Van Buren, will, ere long, be ready for consecration.

Baptisms, 5 Infants, 3 Adults.  
Attendants, 13 Families, 170 Individuals.  
Recently entered on duties.

*Fayetteville.* — Rev. WM. SCULL, Missionary.

No Report.

*Former Report of Arkansas, page 179.*

#### MISSOURI.

Of this Diocese Bishop KEMPER says: "At this moment Missionaries are exceedingly wanted for Pike County, Jefferson City, St. Charles, Boonville, and Marion County."

The Church in the city and county of Missouri is prospering.

*Kemper College.*—Rev. E. CARTER HUTCHINSON, Missionary.

No Report.

*St. Louis.*—Rev. P. R. MINARD, Missionary.

No Report.

*Former Report of Missouri, page 177.*

#### IOWA.

Of this portion of his jurisdiction, Bishop KEMPER says—

"It presents a most noble field for the heralds of the cross, but *as yet* they will *not* come to the western banks of the Mississippi. May the Great Head of the Church have mercy upon those members of his flock who are scattered throughout this country."

REV. MR. BATCHELDER, of *Burlington*, states that since his last report—

"A comfortable room has been procured and fitted up for the purposes of public worship. The general attendance on public worship has been greater, and the regard to serious religion better than I have ever before known for the same length of time. The people seem no more to doubt as to the ultimate success and prosperity of the Church here. Indeed there is no good reason to doubt it, if we may only be encouraged for a little longer."

"Besides the services above specified, I have frequently during the past summer visited *Mount Pleasant*, and officiated there. The town is thirty miles west of this place, is pleasantly situated, has a population of 600 or 700 people, and the reasonable prospect of considerable future improvement and prosperity. The attendance on the services of the Church has uniformly been very good, and numbers who never before knew anything of the Church, have expressed a decided preference for it, and a desire to become connected with it. They say that they could have twelve or fourteen communicants, and would immediately rent a small building for a place of worship, if they had the prospect of the regular services of a clergyman. They wished me to mention these facts to you, and to express to you their desire to have a clergyman sent to them as soon as may be. I have no doubt but that a suitable man would find himself comfortably situated, and would be very useful here."

Communicants 15.  
Attendants, 27 Families, 100 Individuals.

*Davenport and Rockingham.*—Rev. Z. H. GOLDSMITH, Missionary.

No Report.

*Former Report of Iowa, page 175.*

#### WISCONSIN.

BISHOP KEMPER remarks in regard to this field:

"Missionaries only are wanted to establish the Church in strength and beauty in this Territory. The population has probably increased this year by the addition of 50,000 emigrants, not a few of whom are Episcopalians. *Mil-*

*waukie* has just become vacant by the death of the very able and excellent clergyman, the Rev. Mr. Hull. Prospects are highly encouraging at *Racine* which Mr. Hatch wishes to give up, retaining *Southport*, and they are likewise fair at *Mineral Point*, *Potosi*, *Prairie du Chien*, *Jonesville*, and *Madison*."

The Rev. Mr. HATCH arrived in *Wisconsin* last May, and settled at *Southport*.

"I found the church here comparatively composed after much agitation, and was kindly received, and have been since labouring, as I trust in God, with good effect.

"I have found in this parish much zeal for the church, chastened by true piety—the responses are well observed, and the singing and chanting are of a superior order. A Sunday School has been organized, with a library of 60 volumes, and a ladies' sewing society for church purposes. A Bible class is in its incipient stage, with a prospect of being well attended. The church has been painted this summer and otherwise improved, at an expense of about \$200, and a bell of 400 lbs. has been ordered and is daily expected. The pews are all rented, and the congregation constantly increasing. Further improvements are contemplated in the interior of the church the ensuing summer. We have perfect peace within our borders, and in a year or eighteen months I have no doubt this station will be able, with the Divine blessing, to sustain itself.

"My first visit to *Racine* was on the 20th June, on which occasion I preached in the Court House to about 60 persons. Since that time I have officiated there generally in a school-house, and amid large and increasing congregations; a respectable portion of which respond in the services audibly and devoutly.

"I officiate there now regularly on the 2d Sunday in each month, holding three services, and at other times irregularly. During the long days it was my custom to preach there twice and here once, or here twice and there once (distance 11 miles), making three services every Sunday. This Territory calls loudly for more clerical aid,

but it demands also men of *education, talents, zeal, energy, industry, and prudence*. Men who do not combine in themselves these qualities are of little use here, and do our cherished cause more harm than good."

Mr. H. was received with much kindness at *Racine*, and found in some an ardent attachment to the Church.

*Aztalan*.—Rev. W. PHILO, Missionary.

No Report.

*Green Bay*.—Rev. B. AKERLY, Missionary.

Baptisms, 9 Infants.  
Communicants, 26.  
Attendants, 15 Families, 80 Individuals.  
Contributions, \$6 90.

*Green Lake*.—Rev. R. F. CADLE, Missionary.

Communicants, 3.  
Attendants, 14 Families, 47 Individuals.  
Contributions, \$3 50.

*Other stations, 11 in number.*

Baptisms, 4 Infants, 1 Adult.  
Communicants, 32.  
Attendants, 129 Families, 477 Individuals.  
Contributions, \$6.

*Milwaukee*.—Rev. L. B. HULL, Missionary.

No Report.

*Nashotah Mission*.—Rev. Messrs. J. LLOYD BRECK, J. H. HOBART, WM. WALSH, Missionaries.

Baptisms, 10 Infants, 2 Adults.  
Confirmations, 6. Communicants, 108.  
Attendants, 400 Families, 1000 Individuals.

*Racine*.—Rev. F. W. HATCH, Missionary.

Baptisms, 3 Adults. 15 Communicants.  
Attendants, 160 Individuals.

*Southport*.—

Baptisms, 3 Infants, 2 Adults.  
Communicants, 28.  
Attendants, 38 Families, 100 Individuals.

*Former Report of Wisconsin, page 174.*

#### MICHIGAN.

The Church in this Diocese held its 9th Annual Convention at *Ann Arbor*, May 25th and 26th, 1843. The Bishop's Address contains an interesting notice of an Indian Mission in his Diocese :

"On Wednesday, the 9th, I arrived at '*Griswold*,' our Missionary station for the Ottawa Indians. I remained there two days, and held five services. I baptised fifteen adults and three children, and confirmed sixteen. I felt



some hesitation in thus introducing these children of the forest into the household of faith, and of imposing upon them such serious obligations as are involved by our public profession of attachment to Christ. But being assured by the Missionary that they had been carefully instructed in the principles of the Gospel, and gave such evidences of a due appreciation of their accountability to God as was thought necessary, I laid hands on them, 'to certify them by this sign of God's favor and gracious goodness toward them.' It was indeed most cheering to witness the devout attention which was paid to the services, and to listen to the sweet strains of praise to God which were raised by these (I trust converted) children of God. I could not help exclaiming—what has God wrought? But a few years since, these same persons were only heard raising the frantic sounds of revelry, being without God and without hope in the world. After having exhibited to them in the simplest manner possible, the principles of our holy religion, I asked them to tell me what they thought of Christ and what were the feelings created in their bosom, when hearing of the exceeding great love he had shown for sinners. It was truly touching to listen to their simple account of the operations of grace in their hearts, and to hear their solemn renunciation of everything that might impede their progress in the divine life, and their firm resolutions, that by the grace of God, they would evermore walk in the way of his commandments. These things encouraged me to think that more could be done for the poor Indians than making them simply comfortable as it regards the things of this world. The Gospel has been given to enlighten and subdue them as well as us, and it becomes us to make amends, if possible, for the many injuries that have been inflicted on this unhappy race. Thus far, the experiment which has been made at 'Griswold' by our missionary, has been at least partially successful—at all events, the change in their temporal concerns has been most marked and delightful."

If the Church of every Diocese, in Convention assembled, would take up

with Michigan's spirit and earnestness the subject of missions, and send down to the parishes their recommendations and calls, there would be no need of agencies in this matter. On motion, it was

"*Resolved*, That the success of the Missionaries of the Church, both in the domestic department and in foreign lands, calls for the devout gratitude of every member of her holy communion.

"*Resolved*, That it is the duty of every baptised person to aid according as God hath given him the ability, in the diffusion of the truth and privileges of the Gospel among the destitute in our own and the heathen in other lands.

"*Resolved*, That the recent alarming condition of the treasuries of the Domestic and Foreign Missionary Committees of the Church, and the immediate relief afforded in answer to the appeal of the Board of Missions, indicate,

"1st. That the Church does not lack either the ability or the will to sustain and enlarge her missionary operations, both in the domestic and the foreign fields.

"2d. That it is only by systematic and uninterrupted effort on the part of individual members of her communion, acting under a solemn sense of their obligation to Him who hath redeemed them, that the Board of Missions can be inspired with confidence necessary to enable it to undertake what the Church is fully able to perform—and therefore,

"*Resolved*, That it be earnestly recommended to every parish in this Diocese to adopt and pursue, with uniformity of zeal, a plan of systematic contributions for the cause of the domestic and foreign missions. Also,

"*Resolved*, That it be recommended to every family in the Church to subscribe for the periodical called 'The Spirit of Missions,' edited by the Secretaries of the Missionary Committees, as a means both of obtaining interesting information respecting the Church missionary operations, and as a mode of contributing to the sustaining of the same.

"*Resolved*, unanimously, That this Convention entertain a very grateful sense of the assistance which this Diocese has received from the Domestic Committee of the Domestic and Fo-

reign Missionary Society of the Protestant Episcopal Church; and, while they make thankful acknowledgements for the favorable response returned to the many applications of our Bishop, they would most respectfully state, that there exists the most imperious necessity for an increase of missionary stations in this Diocese, and that the calls for ministerial services upon our missionaries and rectors of churches, from places distant from their proper fields of labor, are so frequent, and have been so frequently complied with, as to be incompatible with the interests of their respective congregations. In proof whereof, and of the great need of more missionaries, they respectfully refer the Committee to the Bishop's Address to this Convention, and to the parochial reports of the clergy of the Diocese."

These calls upon the Committee would have been at once responded to by an increased appropriation to the Diocese of Michigan,\* but for the apprehension, painfully verified, that the funds at the disposal of the Committee would not justify it. Will the parishes of our communion, with this state of things spread before them, take the responsibility of withholding that "systematic and uninterrupted effort," by which alone the Board can be inspired with confidence necessary to enable it to undertake what the Church is fully able to perform.

The Trustees of the fund for the support of the Episcopate, report that "no contributions have been made for six or seven years; none of the property has been sold, or is now saleable, except at great sacrifice from its intrinsic value; none of it is productive; all of it is subject to taxes, and upwards of \$130 is now due for arrearages of taxes. The value of the fund cannot be ascer-

tained at present; but it probably does not exceed two thousand dollars. The parishes appear to owe the fund \$541.

A Missionary in this Diocese writes,

"I perceive by the October No. of the Spirit of Missions that there is not in the treasury quite one tenth of what is due to the Missionaries. I have desired Bishop McCoskrey that if, in his opinion, *that is any where near the measure of interest taken in the missions of the Church*, he would have the goodness to cause my name to be withdrawn from that monthly list of persons published as Missionaries. The expense of postage on reports, and the distribution of so small an amount, would leave a balance too small to engage the attention of committees and agents, and the Bishops and me—too small to justify a congregation in supposing that their clergyman has a support, though they do not give it.

"Now that the desolations of sickness are passing away, my congregation is again full. During eleven weeks, my own family was suffering greatly; most of the time, death seemed at the door. That such must be the certain annual prospect of the clergyman who consents to plunge into these wilds, is enough by itself to try strongly the strength of his sense of duty to do what he can for the rescue of perishing souls."

We think a little indignation under such circumstances is hardly to be avoided. The receipts, since the meeting of the Board up to 15th October, have been \$10,000 less than the estimates for the same period—that is, \$3,000 instead of \$13,333. Now, if the Church through the length and breadth of this land *could not* for such an object spare more than \$3,000, the clergy, though they would still suffer, might be expected to do so in silence; but when nothing but downright apathy keeps the treasury empty, they may be excused for wishing their more favored brethren of the Church to change places with them a little while, till the wants, the trials of

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\* The same remark applies to the call from Illinois. It would be obviously wrong for the Committee to appeal for funds for new missionaries, before paying their debts to those now in service.



the wilderness could be realized.\* On what principle can it be accounted for, that 500 of our churches gave not one cent last year to Domestic Missions?

*Albion.*—Rev. E. C. HODGKIN, Missionary.

Attendants, 25 Families, 70 Individuals.

*Homer.*—

Baptisms, 1 Infant.

Attendants, 30 Families, 70 Individuals.

*Clinton.*—Rev. ROBERT G. COX, Missionary.

Baptisms, 1 Infant. Communicants, 22.

Attendants, 15 Families, 70 Individuals.

Sunday School, given up.

*Dexter.*—Rev. DARIUS BAKER, Missionary,

Confirmations, 3. Communicants, 20.

Attendants, 15 Families, 75 Individuals.

S. S. Library needed.

*Flint.*—D. E. BROWN, Missionary.

No Report.

*Ionia.*—Rev. MELANCTHON HOYT, Missionary.

Confirmations, 4. Communicants 13.

Attendants, 16 Families.

Officers at Lyons.

*Jackson.*—Rev. C. W. FITCH, Missionary.

Baptisms, 3 Infants, 3 Adults.

Confirmations, 6. Communicants, 39.

Attendants, 32 Families, 113 Individuals.

*Kalamazoo.*—Rev. HUGH KELLY, Missionary

Baptisms, 2 Infants, 1 Adult.

Confirmations, 8.

Communicants, 34.

Attendants, 32 Families, 100 Individuals.

*La Porte.*—Rev. S. W. MANNEY, Missionary.

Baptisms, 2 Infants, 2 Ad'ts. 27 Communicants.

Attendants, 20 Families, 70 Individuals.

*Marshall.*—Rev. M. SCHUYLER, Missionary.

Baptisms, 17 Infants, 3 Adults.

Communicants 67.

Attendants, 52 Families, 180 Individuals.

*Battu Creek.*—

Baptisms, 1 Infant, 2 Adults.

Communicants, 14.

*Pontiac.*—Rev. JOHN A. WILSON, Missionary.

Baptisms, 2 Infants.

Confirmations, 8.

Communicants, 23.

Attendants, 22 Families, 80 Individuals.

*Waterford.*—Rev. JOHN A. WILSON, Missionary.

Communicants, 16.

Attendants, 14 Families, 50 Individuals.

S. S. Library much wanted.

*Port Huron.*—Rev. SABIN HOUGH, Missionary.

Baptisms, 2 Infants, 4 Adults.

Confirmations, 11.

Attendants, 20 Families, 70 Individuals.

*Springfield.*—Rev. W. N. LYSTER, Missionary.

No Report.

*Truago.*—Rev. CHAS. FOX, Missionary.

Baptisms, 1 Infant.

Communicants, 15.

Attendants, 20 Families, 50 Individuals.

S. S. Library and Church Tracts needed.

*White Pigeon.*—Rev. LUMAN FOOTE, Missionary.

Baptisms, 2 Infants.

Confirmations, 5.

Communicants, 17.

Attendants, 23 Families, 78 Individuals.

No Church Building here.

Former Report of Michigan, page 172.

## OHIO.

*Maumee City.*—Rev. J. S. LARGE, Missionary.

No Report.

*Marietta.*—Rev. D. W. TOLFORD, Missionary.

No Report.

*Raccoon.*—Rev. ABM. EDWARDS, Missionary.

No Report.

*Springfield.*—Rev. W. PRESBURY, Missionary.

No Report.

Former Report of Ohio, page 171.

## INDIANA.

The Convention of this Diocese was held in Christ Church, Indianapolis, from the 25th to the 27th of May. Bishop KEMPER presiding.

In his Address he says,

"The reports of the missionaries which will be read to you afford much ground for encouragement. The growth of the Church is not rapid, but it is sure. New stations are frequently opening to

\* "One somewhat moved at the sang froid with which the hardships, difficulties, &c., of domestic missions are spoken of by some of our 'knowing ones,' writes—

"I wish I could have the opportunity of taking them across Boston Mountain, in Arkansas, or Hatchee Bottom, in Tennessee, only one time. If I did not leave them to find their own way out of the woods, or to get out of the mud, if they could, it is a pity! But it is useless to vent one's indignation. *Æquum memento rebus in arduis servare mentem*, and so I will, Deo juvante."

us, and were the number of our missionaries quadrupled, all could be usefully and successfully employed. The Churchmen of Fort Wayne, Mishawaka, and Crawfordsville, are yet unsupplied; while new applications are coming from Bristol, Bloomfield, Point Commerce, and other places.

"The Convention resolved, that, in its opinion, much good can be done the Church in the Diocese by *itinerant missionaries*,\* who would thus be enabled to carry the blessings of the Church into every town and neighbourhood; and that we therefore earnestly recommend to the Board of Domestic Missions, the appointment of two or more missionaries to travel throughout the State under the direction of the Bishop."

We perceive that the Committee on the supply of vacant parishes, assigned them to different clergymen with the Bishop's approbation. The list being published, enables one to see the provision made for them.

It was resolved also, that it be the

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\* "Whereas, in some parts of the missionary field a sparse population seems to require itinerant or associated missionaries, the Board resolved (1843, page 28 of Proceedings), That it be referred to the Domestic Committee, acting by and with the advice of the Bishop, to determine where, and under what regulations as to salary and station, or circuit, itinerant or associated missions may be advisable." Believing firmly in the importance, nay, the necessity of such missionaries, we cannot but think that in the very early stages of missionary effort in our new Diocese; the step actually taken by Indiana is the wise one: Have its own Bishop, take early measures to raise an Episcopal fund, and let him lay the foundations of the Church through the whole State. The Board goes hand in hand with the Diocese in sustaining the Bishop for this very purpose, that unincumbered with a parish, he may give himself wholly to breaking up the ground. When the extreme importance and delicacy of such an agency traversing a Diocese is recollected, it will be acknowledged that the chief minister is to be the first itinerant; to be followed, as he sees the way to have been prepared by himself, with the prudent, the wise, the conciliating, the experienced presbyter, in one or more of its districts, till the way is opened for the deacon to plant himself. It is certainly not saying to either foot, What need of thee? when we simply desire to put the best foot foremost.—ED.

duty of each clergyman in the Diocese, to take up annually a collection for the Missionary fund, and the reverend clergy be requested to exert their influence to obtain at home and abroad donations in money and property for the Episcopal and missionary funds, and report the result of their efforts to the next Convention.

The Episcopal fund from various sources appears to amount to \$81 74; the itinerant missionary fund to \$2 02. It is well said on the cover of the journal, "Although the sums thus to be obtained (by annual collections) are small, and will not avail for present use, yet perseverance in the plan must ultimately place this fund on a permanent and respectable foundation. It is hoped, therefore, that hereafter each parish will feel it a duty to contribute something every year, however small the sum may be.

"While this means of increasing the fund should not be neglected, it is believed that something more might be done. We therefore venture to appeal to the friends of the Church everywhere, to exert their influence to obtain donations in land or money for this object. An active effort may now secure donations, particularly in property, that will be ultimately very valuable, and will enable the Diocese much sooner to dispense with the bounty accorded to it from the missionary fund."

The first thing we venture to say is, to provide a perfectly safe Trustee\*—

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\* We hope to be enabled to present some specific hints on this interesting subject from a gentleman, to whom our columns, as well as the cause, are already much indebted, and whose views on the subject of ENDOWMENTS we extract on a following page, from the N. Y. Review of April, 1841, forming part of an article entitled "The Church of England and in America compared." We are aware that evils and difficulties are found in all



doubtless property will be given or bequeathed by the faithful for so important an object as endowing the Episcopate in the West or East, so soon as they feel that it can be done without much risk, which, of course, must attach in a degree to every thing human.

Bishop KEMPER says—

"This is an interesting and growing Diocese, and has connected with it some most laborious and devoted clergymen. With a Bishop of its own, it will soon rank with the most favored portions of our Church in the West. Missionaries are much wanted, particularly along the banks of the Upper Wabash."

Rev. Mr. LAMON, *Evansville*, reports—"Several valuable communicants have left the parish during the last six months, but, although these changes are somewhat trying, they do not discourage us. The attendance on Sundays is quite as good as heretofore, and if there be any change in this respect, it is for the better.—There is still considerable seriousness among the younger portion of the congregation."

Baptisms, 15 Infants, 6 Adults.  
Confirmations, 9.  
Communicants, 47.  
Attendants, 20 Families, 200 Individuals.  
Contribution, \$5.

Mr. VAUX, *Vandenberg County*, under the date of Saunderville, 15th Sept., writes, "In the infant state of this parish, the missionary cannot be expected to report otherwise than as a day of small things. He has been labouring to plant the cross among the people, many of whom had not known God, and where his holy name was scarcely heard but in the voice of blasphemy.—May we not now exult, in that the wil-

derness begins to smile and the desert to blossom as a rose? The word has gone forth and has not returned void; but I trust that the beauty of holiness is being infused into the bosoms of many who are inquiring for the good old paths." "Since my last report, I have visited a neighbouring settlement, distance 7 miles, where I officiated and preached 3 times to about 150 attentive hearers. The field hereabouts is indeed white to the harvest; and though the path of the missionary be literally set with thorns and briers, still he feels himself blessed in his way. There is however one obstacle, but too common in the west, and will hang as a drag for many years upon our efforts,—it is the want of pecuniary support, and our entire dependence upon our more favored brethren. The many who are scattered up and down, dwelling in rude huts, and patiently enduring the privations incident to a new country, have little of the creature comforts of this world; and the majority are rather objects of charity themselves, than possessing the means of distributing it to others."

Baptisms, 2 Infants.  
Attendants, 24 Families, 130 Individuals.

The Rev. Mr. HALSTED, *New Harmony*, reports that "from the statistics given above it will be seen that the church here is making gradual and steady progress. Its growth is not rapid, and under the circumstances in which we are placed, this could hardly be expected. Since the last report divine service has been performed regularly every Sunday except three, when ministerial duty called me away from home. The regular services of the church, with a short address, were continued also on the Wednesdays and Fridays of Lent, with a sermon on Good Friday. The holy communion has been administered twice; and the rite of confirmation has also been administered (the first time in this place to eight persons, only one of whom was brought up in the church, or, previous to my coming here, was at all acquainted with its principles and forms. The large building lately given to the vestry is now undergoing repairs, and we hope to

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schemes to tax the present for the future, but let the thoughtful Christian who is enabled to estimate the importance of the field opened to our apostolic Church in this land, and blessed you with the means to endow it, seriously ponder the question here discussed, and act as "a good steward of the manifold grace of God."

have the part designed for a chapel fit for use the coming winter."

"Besides my regular services in this town, I have officiated at several other places from twenty-five to one hundred miles distant. On my return from our Convention, I found at Martinsville, eleven families of Episcopalians. This place, had we a missionary stationed at Bloomington, would, as an outpost, be well worthy of regular attention. At another place, within a day's ride of Bloomington, there are sixteen Episcopal families, to whom almost alone, I have ministered, although full one hundred miles from my own station. In June they enjoyed a visit from our beloved Bishop, and I lately had the gratification of meeting there, quite unexpectedly, the venerable President of our State University, Dr. Wylie. Let our more favored Eastern brethren say how much longer these members of our fold shall remain without a shepherd."

Dr. KILLIKELLY says in his last report of *Vincennes*, that he had "been forced, on account of inadequate support, to relinquish the charge of it, with heartfelt sorrow to himself, but he trusts, without detriment to the parish."

Baptisms, 3 Infants, 3 Adults.

Confirmations, 8.

Communicants, 13.

Attendants, 20 Families, 100 Individuals.

*Indianapolis*.—Rev. M. H. HUNTER, Missionary.

No Report.

*Leavenworth*.—Rev. J. H. DRUMMOND, Missionary.

Baptisms, 9 Infants.

Attendants, 65 Individuals.

*La Porte*.—Rev. SOLON W. MANNEY, Missionary.

No Report.

*Logansport*.—Rev. F. H. L. LAIRD, Missionary.

No Report. (Resigned.)

*New Albany*.—Rev. B. H. HICKOX, Missionary.

No Report.

*Richmond*.—Rev. GEO. FISKE, Missionary.

Baptisms, 1 Infant, 1 Adult.

Confirmations, 16.

Communicants, 33.

Attendants 15 Families, 90 Individuals.

*Terre Haute*.—Rev. ROBERT B. CROES, Missionary.

No Report.

Former Report of *Indiana*, page 172.

#### ILLINOIS.

The Eighth Annual Convention of the Diocese was held in Quincy, June 4th, 1843.

The Bishop, in his address, furnishes rather a novel illustration of the Redeemer's words, "The children of this world are wiser in their generation than the children of light." The "depths of Satan," who can fathom?

"It is evident to all careful observers, that but for an unseen Almighty arm in sustaining the Church, she would long ere this have been destroyed in the West of our country.

"The same means which the Church should rely on to do good, bad men use to do evil; and if the latter are more alert, and liberal, and self-sacrificing than the former, the consequences are truly deplorable. This remark applies especially to our Post Office. This salutary institution is degraded to the worst of purposes, in carrying poison not only to the heart, but to the extremities of our country; for this purpose it is seized on by infidels, and wild fanatics of every sort, till the whole head is sick, the whole head is faint; yea, the very limbs of the moral constitution are paralyzed. Seeing what evil might be done, how quickly and extensively the fire would spread, they have been encouraged to raise great sums in order to put their works to press, and when that is done, their end is accomplished. Being addressed to all the postmasters, they know the same cannot be returned to those who sent them; the only remedy is in the sale of the papers themselves, to secure the postage. Thus their publications once afloat, are carried the



whole length and breadth of the land, and they are sure of being *read by somebody*, especially on the frontiers, where a vast majority have not the means to obtain more wholesome food for their hungry minds. In this way, the souls of thousands and tens of thousands in the Far West are ruined, and the way to the faithful missionary of the cross is obstructed, and the whole country pre-occupied by a deadly foe."

He asks "What shall be done to save ourselves, our country, and our Church?" "If he [the enemy] gives liberally of his substance, let us take shame to ourselves that we are less liberal than he. Let it no longer be said that he does more, to disseminate the seeds of error than we to spread the truth and cultivate the salutary plants of holiness and virtue. \* \* \* Let all contribute to aid this Christian warfare against the overbearing enemy of all goodness—full of lying, and all subtlety and malice—this overgrown creature of the devil—who now, as ever erst, seeketh to pervert the righteous ways of God."

REV. SAMUEL CHASE, *Robin's Nest*.—"The increase of the parish here is slow, though it is believed to be of a permanent character, and composed of those who, in the time of temptation, will not fall away.

Baptisms, 2 Infants, 1 Adults.  
Confirmations 5.  
Communicants 78.  
Attendants, 36 Families, Individuals 125.

REV. CHARLES DRESSER, *Springfield*.—"An organ, recently procured through the liberality of a church warden, to whom the parish is indebted also for a lot, on which a small parsonage (to cost \$800 or \$1000) is in process of erection. It is designed to erect, when the times will permit, a more permanent Church on the same lot; the edifice now occupied is small, designed only for temporary use, and built at double the cost one could now be built for."

"But for the pecuniary embarrassments so general here, the parish ere this would have been independent of missionary aid, and the time, I trust, is not distant when it will be so.

"It has been with me, for several years, an object of interest to secure an assistant, one who, making my house his home, should visit the surrounding country. The measure has been approved in time past both by the Bishop and the Committee, but no one suitable has been found willing to come.

"One sound in the faith, prudent and zealous, I would aid in every way in my power. Sharing with him in his labours as an itinerant, and giving up to him my parish, should he prove acceptable to my people, with a view to labour myself exclusively among the farming population. If you can recommend such an one, I should be glad to hear of him. The situation is an important one, this being the capital of the State."

Baptisms, 8 Infants.  
Confirmations, 2.  
Communicants 53.  
Attendants, 40 Families, 100 Individuals.

REV. WM. MITCHELL, *Chester, and vicinity*.—"Since the visits of the Bishop to our infant parish, great indeed have been my trials and temptations; no means have been left untried by our enemies to crush the infant in the cradle."

Baptisms, 8 Infants, 4 Adults.  
Confirmations 8.  
Communicants 17.  
Attendants, 30 Families, 100 Individuals.

REV. JAMES DU PUI, *Galena*.—"My congregation, although they have a lot for the purpose, have not as yet felt themselves able to erect a building upon it to serve the purpose of a parsonage, and, perhaps, will not erect one for another year."

Baptisms, 16 Infants.  
Communicants, 49.  
Attendants, 46 Families, 150 Individuals.  
Contributions, \$9 50.

REV. J. L. DARROW, *Collinsville*.—"In June last, with the approbation of the Bishop, I resigned my connection with the Church at Edwardsville, that part of my station being then placed under the care of the Rev. Mr. Southgate. I believe there is an evident, though not

very rapid advancement of the Church at my station."

Confirmations, 2.  
Communicants, 10.  
Attendants, 12 Families, 40 Individuals.

*Marine.*—

Baptisms, 5 Infants, 1 Adult.  
Confirmations, 6.  
Communicants, 9.  
Attendants, 15 Families, 60 Individuals.

*REV. JOHN SELLWOOD, Mendon.*—

"Congregation and prospects about the same as at the last semi-annual return. On returning from Chili, at which place the missionary occasionally officiates, he escaped very narrowly with his life. Once before, while on missionary duty, he was thrown from his horse, and had a limb fractured, and now his wagon was much injured, harness torn to pieces, his clothes rent, and his body bruised and wounded. The Lord mercifully preserved him, however, and he states, with evident satisfaction and thankfulness, that he did not lose a single appointment."

Baptisms, 2 Infants.  
Confirmations, 1.  
Communicants, 21.  
Attendants, 8 Families.

*REV. WM. ALLANSON, Batavia.*—

Bishop Chase, under date of September 29th, states—"The Church on this beautiful river, which was in so many places drooping and dying, is now lifting up its head and smiling with hope. His services are kindly received, although from circumstances the Bishop cannot fully declare, they cannot give him pecuniary support. It is sufficient he thinks, to say, that in paying for their lands (lately brought into market) they have exhausted all their means, and some years must pass before they can recover from the shock. In the mean time, what will become of their souls if Mr. Allanson is forced to go away for want of support, as he must do if the Missionary Society do not give him what other missionaries receive?"

*Albion.*—*REV. B. HUTCHINS, Missionary.*

Baptisms, 36 Infants, 7 Adults.  
Confirmations 24.  
Communicants, 23.  
Attendants, 35 Families.  
Church edifice consecrated 25th June, 1843, by Bishop Chase.

*Juliett.*—*REV. W. W. BOSTWICK, Missionary.*

Baptisms, 9 Infants.  
Communicants 22.  
Attendants, 20 Families, 64 Individuals.  
Contribution, \$39 69.

*Jacksonville.*—*REV. E. J. DARKIN, Missionary.*

No Report.

*Quincey.*—*REV. GEO. P. GIDDINGE, Missionary.*

Baptisms, 15 Infants.  
Confirmations, 10.  
Communicants, 62.  
Attendants, 48 Families, 225 Individuals.

*Tremont.*—*REV. WM. DOUGLASS, Missionary.*

No Report.

*Itinerant.*—*REV. DUDLEY CHASE, Missionary.*

Baptisms, 27 Infants, 2 Adults.

*Itinerant.*—*REV. FRED. SOUTHGATE, Missionary.*

No Report.

*Batavia.*—*REV. WM. ALLANSON, Missionary.*

Baptisms, 5 Infants.  
Confirmations 10.  
Communicants, 24.

*Former Report of Illinois, page 178.*

KENTUCKY.

The Church in this Diocese held its 15th Annual Convention at Lexington on the 11th and 13th of May. The Bishop, speaking of his visitations, says,

"Merely as a specimen of this kind of labors at the West, I would simply record, that about the 1st of April, I made a tour of three weeks, visiting only two stations, (one of a Rector, the other of a Missionary) in a section of country so new, that I was entertained only on three occasions in houses, either public or private, other than those built of logs—that I travelled about a thousand miles, and preached on an average once every day. In one county, efforts were made and encouraged, to set forward the building of a frame Church, to cost about a thousand dollars—of a log Church, to cost about two hundred—and of a mere shed, open at the sides, to cost, in money, nothing but a keg of nails."

"We have, as you all know, a canon, contemplating a Diocesan Mis-



sionary organization. Nothing, however, has yet been done under its authority. The suggestion is here respectfully made, whether the time has not arrived, when we can relieve, and thereby the more effectually aid the General Missionary Society, by taking upon ourselves, within a year or two, the support of our own missionaries. My suggestion would go to the length of organizing three or four Missionary Convocations in this Diocese at once; each Convocation exerting itself to the utmost in devising means for raising a stated uniform amount, with the hope that such amount, before the 1st of Jan., 1845, will be so great as fully to authorize us hereafter to take upon ourselves the payment of our Missionaries."

*Covington.*—Rev. G. G. MOORE, Missionary.

Baptisms, 7 Infants.  
Communicants, 29.  
Attendants, 15 Families, 50 Individuals.

*Danville.*—Rev. M. F. MAURY, Missionary.

Baptisms, 6 Infants, 1 Adult.  
Confirmations, 5.  
Communicants, 28.  
Attendants, 22 Families, 10 Individuals.  
Contribution, \$7 75.  
Supply of books wanted.

*Herkimer County.*—N. N. COWGILL, Missionary.

Confirmations, 3.  
Communicants, 6.  
Attendants, 12 Families, 80 Individuals.  
Contribution, \$8 81.

*Mills Point.*—

Communicants, 5.  
Attendants, 15 Families, 100 Individuals.

*Hopkinsville.*—Rev. F. B. NASH, Missionary.

Baptisms, 4 Infants, 1 Adult.  
Confirmations, 3. Communicants, 20.  
Attendants, 60 Individuals.

*Princeton.*—

Baptisms, 1 Infant, 1 Adult.  
Confirmations, 4.  
Communicants, 12.  
Attendants, 50 Individuals.

*Trenton.*—

Confirmation 1.  
Communicants, 7.  
Attendants, 50 Individuals.

*Paris.*—Rev. J. AVERY SHEPHERD, Deacon, Missionary.

Communicants, 17.  
Attendants, 15 Families, 50 Individuals.  
Tracts much needed.

*Smithland.*—Rev. ROBERT ASH, Missionary.

Baptisms, 4 Infants, 4 Adults.  
Confirmations, 8.  
Communicants, 13.  
Attendants, 30 Families, 200 Individuals.

*St. Luke's in the Bend.*—Rev. J. H. DRUMMOND, Missionary.

Baptisms, 2 Infants.  
Communicants, 4.  
Attendants, 5 Families, 30 Individuals.  
*Former Report of Kentucky, page 179.*

#### TENNESSEE.

The Church in this Diocese held its 15th Annual Convention at Memphis, from 10th to 13th May, 1843.

The committee to whom was referred the devising of a plan for the creation of a permanent fund in aid of aged and infirm clergymen, together with the widows and orphans of deceased clergymen, recommended an annual Christmas collection for the Pension Fund. The parishes were assessed \$825 for the support of the Episcopate.\*

The Bishop remarks in his Address,

"Upon a survey of the whole ground, with the religious culture of which we are charged in the providence of God, my mind is more impressed than ever with the importance of increasing the number of our ministry. Many are the places that are now vacant within our borders, that would doubtless blossom and bear fruit abundantly to the reward of the faithful spiritual husbandman, if such could be found to share the ministry with us. In view of our destitution in this respect, and the earnest and repeated calls made for ministerial services, in many parts of the country, I can not but feel it my duty to urge upon my brethren the propriety of not only praying the Lord of the harvest to send forth laborers into his harvest, but of turning the attention of pious young men in the Church to the subject of the ministry—of proposing to them, as a question worthy of serious thought and consideration, wheth-

\* The Editor happens to know that this is not always collected.

er it be not their duty to give themselves to the work of preaching the Gospel."

*Franklin.*—Rev. W. P. SAUNDERS, Missionary.

Communicants, 15.

Attendants, 16 Families, 80 Individuals.

Contribution, \$2 95.

*Bolivar.*—Rev. D. STEPHENS, D.D., Missionary.

No Report.

*Jackson and Brownsville.*—Rev. LOUIS JANSEN, Missionary.

Attendants, 15 Families, 50 Individuals.

Baptism, 1 Infant. 11 Communicants.

Former Report of Tennessee, page 179.

## Indians.

Rev. SOL. DAVIS.—*Duck Cr. W. Ter. Missionary to the Oneidas.*

The Missionary refers to his tabular statement as indicating a prosperous state of things, and remarks :

"It is now 22 years that I have been engaged in this service, and at no former period of my labours have I met with greater encouragement than at the present moment.

"Of the seven communicants added, one is the principal chief of the Nation. The number of children under catechetical instruction is greater than at my last report, and the parish school has increased three-fold."

"Among the faithful departed is Margaret Skenandoah, aged 110 years. You (Bishop K.) doubtless remember accompanying me to her residence in one of my visits to administer the Holy Sacrament; and the joy that then beamed in her countenance as she united with four generations of her descendants in commemorating the love of a crucified Redeemer. She was the daughter of the celebrated chief Skenandoah, who died at Oneida Castle, N. Y., in 1816, at the age of 113 years.

"It affords me pleasure to say that the condition of this tribe generally is truly gratifying. They are dwelling together in peace, advancing in the arts and enjoying the comforts of civilized life. That God may continue to bless and prosper them is the prayer of one who will ever feel thankful that he has been permitted to labour as the servant of the church in their behalf."

Baptisms, 10 Infants.

Communicants 117.

Attendants, 90 Families, 500 Individuals.

Miss Williams' salary, \$250 per ann.

Interpreter, \$50.

Former Report, page 188.

We have seldom had a more interesting communication to present than the following from the Rev. Mr. Gear, Chaplain at Fort Snelling, near the Falls of St. Anthony. In the openings thus vouchsafed by Divine Providence, will not the members of our Church recognize a call upon them to do more than they have yet done, (next to nothing,) to diffuse the blessings of Christianity among our Indian tribes.

The Committee, relying upon the liberality of the Church to sustain them, placed at the disposal of Bishop Kemper an appropriation for a missionary and interpreter to Hole-in-the-Sky's band. With him (Bishop K.) rests the selection of the missionary and the establishment of the Mission.

"Fort Snelling, Aug. 17, 1843.

"It is with feelings of the deepest interest that I notice the Board, at its late meeting, have had the subject of Indian Missions under consideration, and have devised a plan which, I trust, by God's blessing, will be carried into effective operation. It is not, however, to congratulate you, or to express my own thankfulness on this subject, that I now trouble you, but to call your attention to a few facts and circumstances which have recently come under my own observation, with a view of exciting the sympathies of the friends of the Church for a portion of this neglected and degraded people.

"It is probably known to you, that the two powerful tribes in this part of the country, the Sioux and Chippewas, have long been at war, and that,

for the last four or five years, it has been prosecuted with unexampled cruelty and success. Both parties have at length become tired of it, and through the intervention of the officers of the Government here, a treaty of peace and friendship has been effected between them. The proposition came from the Chippeways; and their principal chief, 'Hole-in-the-Sky,' publicly declared, in his speech on the occasion, that his motive in seeking a reconciliation with his enemies, was his intention and wish to adopt the manners and customs of the white man. The whole proceedings on the occasion, with a copy of the treaty, have been sent to Washington. After the arrangement of the affair, "Hole-in-the-Sky" called upon me, and explained, in a very long and interesting conversation, his wishes in reference to himself and his people; and concluded with a request that a clergyman of our Church might be sent among them. All the encouragement that I could give him was, that I would make a statement of his wishes to the friends of the Church, with the hope that something might be done, and communicate the result to him at as early a day as possible. \* \* \*

"'Hole-in-the-Sky,' the chief above alluded to, is admitted by all that know him, to be no common man. By his energy and intellectual superiority, he has acquired a most extensive influence among all the bands of his nation, and is anxious to be instructed in the Christian religion, and to enjoy the blessings

of civilization. He has long been the terror and scourge of his enemies, and has sought and obtained peace for this very purpose. \* \* \* So great and extensive is his influence among his people, it is believed they will follow his example, and listen to the glorious truths of the Gospel, when presented to them."

But this is not the only indication that the Head of the Church points us to this field of labour. Mr. Gear says :

"A native Chippeway, well qualified to act as interpreter, catechist, school-master, and translator, and teacher of the language, is on the ground, willing and anxious to co-operate with us. He is an educated man, and a Christian. \* \* \* He is decidedly of opinion that our services are better calculated to impress and interest the Indians than any other. I gave him a prayer-book when I first became acquainted with him, and he informs me that he has translated some portions of it into the language, and could readily prepare it for the press." \* \* \*

Bishop Kemper has recently made a visit to the Upper Mississippi, and given attention to our opening prospects in that quarter. Any movement there will be entirely unconnected with the "Indian Territory," properly so called, the arrangements for which await the General Convention.

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### Miscellaneous.

#### MISSIONARY LIBRARY.

SCENES IN THE WILDERNESS—*An Authentic Narrative of the Labours and Sufferings of the Moravian Missionaries among the North American Indians.* N. Y., 200 Mulberry street. (*A Sunday School Book.*)

[Concluded from page 414.]

There remained a rest for these poor Indians, but not in this world. Here

they had no continuing place of abode, although the Governor of Pennsylvania assured them then, that they should not be molested. The inhabitants of Friedenshutzen, whom we left to follow Zeisberger, were compelled to go further; their lands cleared with so much labour, and so highly improved, were claimed by land speculators. The spot where for seven years they lived so happily, was forsaken.



Shoenbrun, or the Beautiful Spring, was the name given to the new settlement on the Muskingum, about 200 miles from its mouth, and about 70 from Lake Erie; and Gnadenhutten, ten miles lower, where they were joined by the brethren from Friedenstadt. All the Moravian settlements were thus concentrated at these points about two years before the rupture between Great Britain and the Colonies; but increasing rapidly in population, a third (Lichtenau) was soon formed. Here, among the Delawares, the progress of the truth was wonderful. The whole nation seemed in a fair way to be converted. Neta-watwees, their chief, was the friend of the mission while he lived, and charged his people with his last breath that they should hear and believe the word of God preached by the Moravians.

"Another year rolled away in peace, while the settlements continued to increase. The sun of prosperity shone brightly upon them before it set for ever. Unequalled in loveliness, Shoenbrun and Lichtenau rose in their beauty like two young palm-trees of the desert. House was added to house, and street to street. The chapels were larger than any the Christian Indians had ever before built, and yet could not contain the people that flocked to hear the word of God. Embassies came also from other and distant tribes, declaring that they were ready to receive the gospel."

The war of the revolution now raging, led to the temporary relinquishment of Shoenbrun in 1777, and Gnadenhutten in 1778. The congregations falling back upon Lichtenau, but re-occupying the stations in 1779; and it became the fate of this last, in its turn, to be abandoned, on account of annoyances from the northern warriors, the congregation building a new village near Gnadenhutten.

"The three settlements on the Mus-

kingum, Salem, Gnadenhutten, and Shoenbrun, now for a while 'had rest;' enjoyed peace. But it was the last gleam of bright sunlight. Religion at this time also flourished greatly; and the missionaries forgot all their sorrows in the joy that this afforded them. The following testimonies of personal enjoyment, and Christian experience, belong to this period. A missionary proposed the question to an Indian brother previous to the Lord's supper, 'Tell me, how is your heart disposed at present?' He replied, 'You could not have asked me a more agreeable question: I am ready to answer it every day; and if you were even to awake me at night, I should want no more to consider; for our Saviour has given me such a heart, I am as willing to lay my wants and deficiencies open before my brethren, as to describe the happiness I enjoy.'

"Another of the newly baptized Indians said to his mother and friends, 'You are, perhaps, of opinion that there is nothing real in the great gospel of Christ and his atonement, and that we only talk of it. I also thought so formerly, and made it a laughing-stock. But now I can inform you, by experience, that it is great and marvellous, and that the power of God seizes and melts my heart when I hear what our Saviour has done and suffered for us, and how much it cost him to deliver us, lost and undone human creatures, from the power of Satan.'"

In the year 1781, the English Government at Detroit, imposed upon by the representations of some enemies of the missions, was led to entertain suspicions of the missionaries, as though they were spies for the Americans. He engaged the half-king of the Hurons to carry them off.

"On the afternoon of September 3d, shortly after they had dined, Zeisberger, Senseman, and Heckewelder, walked behind the garden, toward the burying-ground. While standing in the garden, looking wistfully at the town, and perhaps mournfully contemplating its probable desolation, one of the Indian chiefs, the head captain of the Monseys, came

up to the missionaries in great haste, and accosted Zeisberger in these words: 'Wilt thou devote thyself solely to the service of the Monseys as their teacher?' As soon as one of the missionaries replied to this, that as they composed one family, they could not separate, the Monsey chief stepped a few paces back, as a signal for three Wyandots, who were concealed behind the fence. These in an instant rushed upon the missionaries, each man taking his prisoner, and immediately marched them toward the camp. On their way to the camp, another Indian, a Wyandot, running up for the purpose, aimed several blows with his tomahawk at the head of Senseman, who, springing out of his reach, avoided the fatal blow. The missionaries were taken to Elliot's camp in the centre, as though they were his prisoners. Upon reaching Elliot's camp three scalp yells were sounded. From Elliot's camp, after remaining there a short time, very much to the confusion of Elliot, (for, chief actor as he was in these unrighteous proceedings, he wished to maintain the garb of a friend of the missionaries, and to be so esteemed by them,) the missionaries were taken to the line in the centre, which divided the Wyandot and Delaware camps from each other, and the scalp yell was again sounded, the Indian warriors sounding each a yell for the man he had taken prisoner. These good men were now wholly in the power of the Indians, who, being roused by the yells, were up in an instant, with their hands, ready to fire upon their prisoners as soon as orders should be given for that purpose. No orders, however, of this nature were given; and after standing awhile surrounded by the Indians, several Wyandots came up, and stripped the missionaries of their best clothes, took their watches, buckles, sleeve buttons, &c. After this, a dark-looking Monsey came up, and taking each missionary by the hair of the head, and shaking him with all his force, said, 'Quawangomel ninat!' which is, 'I salute thee, my brother.' He then turned to Heckewelder, and began to strip him of his shirt, saying, 'Friend! I am much in want of a shirt, and must have yours!' But

before this was done, a Delaware of note belonging to the party, seeing what he was about, ran up, and pushing him away with force, said, 'Coward, begone! What harm have these people done you! You are always foremost where there is no danger.'"

"Every thing being now ready, on the 11th day of the month this persecuted band of Christian emigrants turned their backs upon their loved homes, to return to them no more. It was a mournful hour. Never did the Christian Indians leave a country with more regret; never did they leave more beautiful settlements. The bare pecuniary loss was also great. They had to leave many of their young cattle that were running loose in the woods, with some head of hogs, and at least three hundred acres of ripe corn, besides a great quantity of old corn, potatoes, turnips, cabbage, &c. The Indians burned also some valuable books which had been prepared for the instruction of youth. Here was a trial both of faith and patience; of love and hope. But the Christian religion never shines forth with brighter lustre, nor is the sensible support it imparts more truly felt, than in the time of deep distress. Where human aid is feeblest, divine support and consolation give strength to weakness, and the balm of sweet solace to the mourning, disconsolate soul. Thus was it now; and hope, like a gleam of sunshine, encouraged these children of the Most High to believe that the Lord would be with them, and afford them strength and fortitude to overcome all difficulties and dangers."

On the 11th of October, they arrived at the old Upper Sandusky town, on the east side of the river by that name. Gloomy were the prospects—winter approached—huts were at once commenced—great suffering stared them in the face—the enmity of the carnal mind was strikingly displayed in the ridicule their sufferings excited in the neighboring Indians. "There, there, so would we have it!"

"Look," said a Monsey chief to a Wyandot, "look at these praying Chris-

tian Indians:—but the other day they were living in affluence;—now they creep about in the bushes, looking for roots and berries to keep themselves from starving. Well, they are served right, for why should some live better than others? We have now brought them on a level with us.' Besides, Captain Pipe and the half-king boasted 'that they had it now in their power to *compel* the Christian Indians to go to war with them.' "

A message was received from Detroit requiring the missionaries to go there. They did so. Their conduct was investigated, and the result of the whole was an honourable acquittal. The Governor told them he felt great pleasure in seeing their endeavours to civilize and Christianize the Indians, and would cheerfully permit them to return again to their own congregation. They received many acts of kindness from the inhabitants, and returned well supplied with warm clothes and blankets, but early in the spring of 1782 were ordered back. Previous to their departure, it was resolved by the Christian Indians in their extremity, to go to their old settlements for food. Here follows the narrative of the ill-fated expedition. Alas for white men! what have they not to answer for?

"The Indians had already gathered a large quantity of corn, and were bundling up their packs in order to take their final leave of the ill-fated place, when suddenly one or two hundred white people from the Ohio settlements made their appearance at Gnadenhutten. When within a mile of this village they met with a lad, named Joseph Shabosh, whom they cruelly murdered, though he told them he was the son of a white man, and begged them in the most piteous manner to spare his life. After thus whetting their appetites in the warm life-blood of this youth, the party came on toward the village."

\* \* \* \* \*

"The Christian Indians were scat-

tered over the corn-field at work, when they were accosted in a friendly manner by the party of white men. They said that they came to them as friends, and would take them to a much more favored region than the barren plains of Sandusky. They then advised them to discontinue their work, and return with them to the town;—to all of which these guileless sons of the forest cheerfully assented, never dreaming of being caught like 'fish in an evil net, and as birds that are caught in the snare.' In the simplicity of their hearts they rejoiced that they had found such friends, and even imagined that the hand of God was in it, and that these men had been providentially sent to lead them to a more secure and pleasant resting-place. With the same confiding trust in the friendly assurances of the white people, the Christian Indians who were gathering corn in the vicinity of Salem came to Gnadenhutten, dazzled and blinded in their childlike credulity, by the story of a fairer and more fertile spot as a residence. Simple children of the forest, how dove-like had Christianity made you! How little did you know of deliberate deceit and base treachery! Hence, as sheep to the slaughter, these innocent, trusting Indians, came to Gnadenhutten.

"When the Christian Indians arrived at the river bank, opposite Gnadenhutten, their eyes began to open; but it was now too late. They discovered a spot of blood on the sand, which, like the solitary footstep on Robinson Crusoe's desolate island, excited disquietude and alarm. Soon these boding fears received full confirmation. As soon as they entered the town all were seized and placed in confinement—brethren, sisters, and children; and in the same house with that division of their party at Gnadenhutten, which had been just seized. Here they met, associates for the last time in sorrow. They mingled their sympathies and tears together; and their prayers ascended, like a cloud of holy incense, into the ears of the Lord of Sabaoth.

"The charges which the white men alledged against them were in the highest degree frivolous, and without foundation. It was asserted that their



horses, as also their axes, pewter basins and spoons, and indeed all they possessed, had been taken from the white people; and also that they were warriors, and not Christian Indians. On such charges were they all condemned to die, and that too upon the spot, at the moment, without any previous warning or preparation.

"The entreaties of the poor Indians were disregarded. On the contrary, some, more blood-thirsty than the rest, were anxious to begin the work of death without delay. A brief respite was all that was given to prepare for death. They now all knelt down together, asking pardon for whatever offence they had given, or grief they had occasioned each other. They then offered fervent prayers to God their Saviour, and kissed one another. In this hour the consolations of divine grace abounded in their souls. Thus supported and cheered, though bathed in tears, they were fully resigned to the will of God, singing praises unto him in the joyful hope that they would soon be relieved from all pains, and join their redeemer in everlasting bliss.

"While the victims were thus engaged, improving the few moments of life that remained, the cool-blooded murderers were employed deliberating upon the manner of their death. Some proposed burning them alive; others wished to take their scalps as a token of the deed. A few proposed milder measures; but the voice of mercy was overruled. It was determined to murder them one by one.

"The time having arrived for the opening of the awful scene, the murderers came to them while they were engaged in singing, and asking if they were ready, received as a reply, that 'they had commended themselves to God, who had given them the assurance in their hearts that he would receive their souls.' Upon this, one of the party, taking up a cooper's mallet, (the house had been occupied by a cooper,) said, looking at and handling it, 'How exactly this will answer for the business.' With this, as the instrument of death, he began with Abraham, and continued knocking down one after the other, until he had killed fourteen with

his own hands. He now handed the instrument to one of his fellow-murders, saying, 'My arm fails me; go on in the same way; I think I have done pretty well.\*' Thus these miscreants went on until they had butchered ninety-six in cold blood. After they had finished the horrid deed they went a small distance from the house of slaughter; but after a while, returning again to the scene, they saw one by the name of Abel, who, though scalped and mangled, was attempting to rise. They repeated the blow, and he fell to rise no more. After this they set fire to the house, and with shouts and yells more savage than ever rose in that wilderness before, or since, they departed."

Of those who, being at the other village, escaped, the narrative says:

"Without provisions, and oppressed with fear, they sorrowfully retraced their steps to Sandusky. On their journey they endured many hardships. Hunger pinched the pilgrim company: one infant perished for want of suitable nourishment. At length they reached Sandusky in a far more deplorable condition than when they set out for the Muskingum. They returned to a dreary country; and, to add to their distress, they returned to take another leave of their teachers. Well might they say with the patriarch Jacob, 'all these things are against me.' Yet, amid all, they trusted in God, and took courage. The day after the return of the remnant of the Indian party from the Muskingum, the missionaries set out on their journey to Detroit."

Our limits forbid us to dwell minutely upon the further wanderings of these afflicted children of the Most High, on the river Huron, on the Cuyahoga, on the Thames, and once more on the Muskingum, where Zeisberger spent the last year of his long and checkered life. At Fairfield, in Canada, and at New Fairfield, opposite to it, they have experienced still further the afflictions

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\* This was related by a lad who escaped out of the house, and who understood English well.

of the people of God, and their abundant consolations.

With the conclusion of this deeply interesting book we bring our extracts to a close. What reader can escape the conviction, that the Christians of this land should make haste to atone, so far as such deep wrongs admit of it, for the injuries inflicted upon the Red-man, and especially for the outrages upon those who were signed with the sign of the cross, and bore the image of Jesus.

"Thus we close our mournful narrative, including a period of about one hundred years. Since the year 1740, when the brethren commenced their labours, the various places in the depth of the wilderness where they preached the Gospel, and formed villages, have been changed into smiling, cultivated fields. The Indian has retired further and further from his hunting grounds, and from the rivers and the lakes he loved, vainly resisting the constantly approaching tide of the white population. The places too, where, through the labors of the Moravian missionary, the Indian was taught to pray—where arose the spire of the Indian's chapel, and where, on the fragrant breath of morn, and at still eventide, ascended the song of praise—all these beautiful spots have disappeared; every trace of them has been obliterated. Still the labors of these good men have not been wholly lost. The records of their pious toils show, that from the year 1740 to 1808—from the commencement of the mission among the Mohicans, on the borders of the States of New York and Connecticut, to the death of Zeisberger—between thirteen and fourteen hundred souls were baptised; of whom a considerable number departed this life in the Christian faith, rejoicing in the hope of soon being in the presence of their Redeemer.

"That the Gospel came to these poor children of the forest not in word only, but in power, ample evidence has been given in this narrative. The Gospel softened and subdued the wildest na-

tures; and the once fierce and merciless warrior sat at the feet of the teacher of peace, listening to lessons of mercy, and praying for grace to tread in the footsteps of the Saviour. What fervent prayers went up from the midst of the wilderness! What divine consolation filled the hearts of these joyful worshippers! On the Lehigh, the Susquehanna, the Muskingum, amid war, death, heartless persecution, painful wanderings and famine, cold and nakedness, the missionaries and their Indian converts endured all toils and trials as seeing Him who is invisible; and now together, under a cloudless sky, in a serene atmosphere, with no wave of trouble to roll across their peaceful breasts, they forever praise Him who 'called them out of darkness into his marvellous light.'"

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ENDOWMENT,—being an extract from the New York Review of April, 1841: article entitled: "The Church of England and in America compared."

The English Church is a richly endowed Church, while that of America, with here and there a solitary exception, is entirely dependent on individual contribution. How is the balance to be here struck between them? Is a *wealthy* Church, as many think, necessarily a *worldly* Church, and a *poor* Church a *pure* Church? This, at least, is certainly a vulgar prejudice; but there are some less obvious ones in the popular mind of our countrymen on this subject. Among them, we note the following:—First, the confounding of the voluntary system in Church matters with poverty and dependence on casual present contribution.

Again—the confounding of an endowed Church with an Established Church—and thus naturally charging upon endowments evils arising from an establishment.

And lastly—a mistake of fact with regard to the history of both Churches, in deriving the strength of the Church of England from its establishment instead of its endowments—and the spirituality of the Church in America from the absence of endowments, instead of the

absence of an establishment. On all these points we would willingly lead our fellow-Churchmen to re-consider the popular judgment.

Our first position is, that the voluntary system, interpreted into a system of entire dependence on casual present contribution for its support, is a condition of the Christian Church, inconsistent alike with its rightful claims and its imperative duties—unreasonable, therefore, and unscriptural, and moreover one that from the first has never been exhibited in any national branch of the Church Catholic. To find such system in practice would be a vain search, unless perhaps, (which would not be a case in point,) among the begging Friars of the Church of Rome—or, rather—for with them, the importunity of the beggar destroyed all voluntariness in the gift—among the *stylitæ*, and such like fanatics of the Eastern Church, who awaited patiently starvation, or voluntary gift of food. All other Christians, of whatever name, we find making provision for the future, using foresight in their plans of support, and cutting off as far as in them lay this boasted dependence upon the voluntary system. The sole difference to be found between Christian Churches in this matter, lies simply in the manner of their making provision. Some do it by law, through alliance with the State, as the Church of England and in Europe generally; some by interior discipline, as the Methodist connexion and the Romish Churches in this country; some by agencies and individual importunity, as with the Presbyterians and Dissenters; and some again, as in the Church, by appeals to its members through the Pulpit and Church Societies. Now, none of these is properly a *voluntary* system—men are not left, as that proposes to leave them, to themselves; but they are still (we mean the plans in our country,) a *precarious* system, for the Church is not by them adequately supported. Its duties lie unfulfilled for want of worldly means to carry them out.

Nor again have we, as Christians, any authority for such precarious system in Scripture; though voluntarily, it was ever of the nature of endowment. Such was the pattern exhibited under

the law, independent of its legal provision, large endowment, and liberal gifts. "Then came every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work."\* Nor was it otherwise under the most spiritual dispensation of the Gospel. From the very first was the Church built up into strength with large and willing gifts, what in modern terms we must call endowment—men giving to it even all they had; "As many as had lands or houses, sold them, and brought the money and laid it at the Apostles' feet."† Such was it in the Apostles' days, and wherever the Gospel went, this spirit went, and thus even from the beginning was the Church ENDOWED.

From this same scriptural source did all endowments of the Church of England arise—not from law nor the State, as many erroneously imagine—still less, as some talk, from clerical usurpation; but they were the free-will offering of Christian hearts, in days when men thought more of heaven and less of earth, than they now do—when men devoted their wealth to God and to God's service, as men do who "count all things but loss that they may win Christ." Now as this *voluntary scriptural* character of the endowments of the Church of England may be new to some of our readers, we subjoin for their benefit a summary of them and their source, at least, from the Norman Conquest down to the Reformation‡—showing the relative proportion of royal and private gifts. Before the time of William the I., (A. D. 1066,) no Church endowments in England came from the government—even tithes were a private gift, being but a lien imposed upon the land by the land-owner himself. From the Conquest again, down to the time of Henry the VIII., when spoliation and not endowment became the order of the day, of the whole number of Church of England endowments, amounting to 1216, nineteen-twentieths were *voluntary* individual contributions, but one-twentieth (62) coming from the

\* Exodus xxxv. 21.

† Acts iv. 34.

‡ Tanner.—Preface to Notitia.



crown, and even of them the greater part were not of the nature of government grants, but of *personal* pious gifts of the King, *pro salute animæ suæ*—so completely has the Church of England in its endowments grown up upon that voluntary system to which many think she stands diametrically opposed.—Nor only so, her present working energies are also of the same character and source. Her missionary funds, her Church-building funds, all, in short, that constitutes, as it were, the circulating capital of the Church, putting in motion its endowments or fixed machinery—all is the voluntary contribution of her living members; the one form being as essential as the other; the endowments giving solidity to her operations; the contributions—activity; the one *gives* motion—the other sustains it. The American Churchman, therefore, greatly errs, if he thinks the voluntary system to be more fully in operation in his own Church than in that of England—the only difference is, that the latter is not helplessly dependent, as we are, on such fluctuating contribution—they do not look to it—for that which it cannot adequately supply to the Church, the machinery of ministerial education, and the provision for a ministry, both while educating and when educated. For these is the Church of England indebted, under God's blessing, to its earlier endowments, giving value and vigor—permanency and efficacy—to what is now derived from an appeal to the *living* liberality of Churchmen—that source of powerful action to which they as well as we look.

But the Church in America, it may be said, has flourished without endowments. What then! Does it therefore follow that endowments in the hands of a Spiritual Church are valueless? Surely not. This were as contrary to all sound logic as it is to unquestioned fact; for we have but to trace the visible operation of the few endowments we do possess, (and the fewer they are the more manageable the argument,) to be convinced that our own Church's experience is as conclusive in their favor as that of the Church of England, and even more unquestion-

ed, as being more untrammelled in operation. Looking, then, at our past experience of the value of endowments, our first question must be, where would have been our Church at all, humanly speaking, save for the "endowment" of the venerable society in England, by which it was here planted and watered? The Church in America is, therefore, so far as human facts go, the child of endowment; and surely without filial ingratitude, cannot speak lightly of the spiritual value of human "gifts."

But, as before said, let very shame withhold the American Churchman from speaking lightly of Christian endowments. Let him bethink himself whence came the gospel to him and his land? What stamp our earliest Bibles and prayer-books bore? By whose funds were missionaries sent out and supported, and the Cross planted, when there were neither means nor perhaps inclination to set it up? Rather, we say, let the American Churchman look back gratefully on the past, and around him, wisely on the present, in order that he may also look forward hopefully on the future, recognizing now among the deepest debts he owes to his Church and country, and her coming millions, that of making now while he may ample provision for their Christian wants, even as our pious forefathers in England did for their sons by wise and liberal endowment; and so, too, shall we in future age be like them remembered. And from them, too, let American Churchmen take their pattern, and learn the manner and the means by which, at small expense, this adequate endowment of the Church in a coming generation may be by us wrought out. The principle they give us is a demonstrable one, and the rule short and simple, as it is feasible and efficacious.

#### PERMANENT WEALTH COMES ONLY FROM LAND.

Let the Church, then, but have its lands, and, humanly speaking, its adequate endowment is secured—not, it may be, wrought out in one generation, perhaps not in two; but the endowment is going on under nature's laws, and eventually it is done—the Church has its adequate, permanent provision, and the contributions of Christian zeal

will do the rest through God's blessing on both. Let, then, American Churchmen, we earnestly entreat them, open their eyes to the wisdom and pious foresight of their English progenitors. We are now even as they were some 500 years since, with more land than money, at the time most of their endowments were created; and with a Church inadequately supported, with demands upon its extension, far beyond its means. What they then did for their Church, let us now do for ours; let us give lands into her bosom, wild "government lands," if none other, with adequate productive funds to secure them against loss, if themselves be productive.—Thousands there are in our Church now among its members, lords of wider domains than any baron of Edward's days, who gave of his broad lands; and therefore, at least, equally able with him to secure to the Church, in the second or third generation, what every rural parish in England now enjoys through such wisely prospective gift—Church, and parsonage, and school, and some adequate provision of support.—In that coming day will the Church have reason to bless him who in *this* day shall be instrumental in carrying out such voluntary system for its support. One wise and good old man, at least, we have among us in this matter, of whom future times will talk, who is now thus looking, and thus acting with a wise foresight for the endowment of the Church of his grandchildren. Thus, we think, after a few years, will the venerable Bishop Chase be spoken of

among Churchmen, when the land endowments of Kenyon and Jubilee College, now looked down upon with scorn, will then be looked up to with respect and admiration. But if this be so, why, then, in our broad land, in the name of common sense, as well as Christian zeal, we ask, are there not hundreds and thousands of similar endowments going on, springing from abler hands, and perhaps with wiser guidance, to save from intervening loss, lands which, if preserved to the Church, will, without peradventure, give to it in a coming age all those human means of spiritual good which she so sadly wants in this. A Diocesan Society duly incorporated in each diocese, to act as such trustee, and to guard the lands, with adequate funds, might not be an unwise suggestion. Now, at any rate, is the time, or never. Had it been done two generations ago generally through the Atlantic states, how different would now be the means of the Church in those older dioceses, whether for self-support or missionary exertions in the newer ones? "Now," therefore, is for the western states what "then" was for the eastern; and under the good Providence of God, the Church, without any exorbitant demands upon its members, may now sow the seed widely for such harvest. Again, therefore, we proclaim the secret—let the Church by voluntary gift have a lien given to it upon the land, and the land, through means of spiritual teaching, will have its reward and blessing from the Church.

*Col. College, April 1, 1841.*

### Intelligence.

#### VISITATION OF BISHOP KEMPER.

- Nov. 26.—Richmond, Indiana. (Ordination.)  
 30.—Jeffersonville, Indiana, A. M. Ordination.  
 30.—New Albany, Indiana, P. M.  
 Dec. 3.—Leavenworth, Indiana.  
 5.—Evansville, P. M. Indiana.  
 10.—St. Louis, A. M., St. Johns, Mo.  
 11.—St. Louis, P. M., Christ Church.  
 17.—St. Louis Co., A. M. Ordination St. Peter's.  
 17.—St. Louis, P. M., St. Paul's.

- Dec. 24.—Michigan City, Indiana.  
 25.—La Porte.  
 26.—Bigelow's Mills.  
 27.—Bell's Mills.  
 28.—Carlisle, M.  
 28.—Mishawaka, P. M.  
 29.—Elkhart.  
 30.—Goshen.  
 31.—Bristol.

1844.

- Jan. 1.—Mishawaka. (Consecration.)  
 3.—P. M. Michigan City.  
 7.—A. M. Southport, Wisconsin.  
 8.—P. M. Racine.

BISHOP OTEY has recently been engaged in a visitation of the missionary stations in Tennessee and Mississippi. At Rev. Mr. Litton's station, near Salem, formerly in charge of Rev. Mr. Merrill, he preached, and confirmed one person. The services at this point look chiefly though not wholly to the benefit of the slaves. Mr. L. will give up the station in January or April next, to a clergyman who has intimated a willingness to embark in the work upon his settling here. He consecrated the Church at Lagrange the first Sunday in October, and confirmed seven persons. At Bolivar, the Church was not ready for consecration. He preached several times, baptized an adult and a child, and confirmed one person. At Jackson, (the station of the Rev. Mr. Jansen,) he preached for three days successively, baptized an adult, a good number of children, and confirmed thirteen persons. Every thing here wears an encouraging aspect. The same remark is applicable to Brownsville, where he preached four times in two days, and confirmed seven persons; from there the Bishop looks for one candidate for orders, if it please God to re-establish his health; preached once at Dr. Oldham's, thence went to St. Andrews, where he had the melancholy duty to perform of preaching at the funeral of Mr. Dabney C. Collier, and his sister Agnes, both exemplary members of the Church, and whose removal to a better world will be felt as a severe loss to this little parish. Here he baptized an adult and three children. His next appointment was at Ravenscroft Chapel, near Randolph, where he preached, and baptized three children. At Randolph, services were held for two days; he preached and baptized five adults and four children, and confirmed four persons. Randolph and St. Andrew's have united in a call to a minister, and \$500 are pledged to his support. From Randolph he proceeded to Memphis. The Church, which was large and beautiful, was not ready for consecration; weather inclement, preached twice, and confirmed one person. From Memphis, reached

Holly Springs, whence he purposes to proceed by way of Oxford, Pontotoc, and Aberdeen, to Columbus, and then return home. He visits Arkansas in the spring.

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FUNDS.—The Domestic Secretary, in behalf of the Committee, respectfully represents to his Rev. Fathers and Brethren in the church that two months of the 2d quarter of the missionary year have already (1st Dec.) passed, and yet  $\frac{1}{3}$  of the missionaries are unpaid for the first quarter, ending October 1st. It is certainly not for the Domestic Committee, in the face of the opinions deliberately expressed by you, that reliance must be had upon systematic contributions, to lean upon any thing else, nor in view of the opinion expressed by the Committee of the last Board, that "it rests upon the Bishops especially, and through them on the Clergy of the respective Dioceses, to call forth regularly and systematically the resources of the church, so as to render unnecessary all extraordinary efforts," to look elsewhere for funds in this emergency. Attention is earnestly asked to our prospects, now while it is yet time for action. From November to April is the season for our main supplies—through the warm months comparatively little is received. If we are in debt now, and the receipts coming in through the winter months suffice only to pay that debt, where are we to look for the six months' salary there will be due in April next, and the three months more in July next? The church says to **REGULAR AND SYSTEMATIC COLLECTIONS.** If then *every parish* will henceforth, if not in the practice of it already, take up such collections and *persevere in it during the year*, we are safe: if not, how can the Committee, or rather



the church, escape a debt to its missionaries?

The Committee simply indicate a state of things, and the way in which the church expects it to be met. "To reprove, rebuke or exhort," is not a function committed to them, but simply "the managing with prudence and ability the resources confided to them."

We rejoice to perceive that the Bishop of Rhode Island has addressed a Pastoral Letter to the Clergy and Laity of the Protestant Episcopal Church in that Diocese, urging from a variety of reasons "that in every parish on every Lord's day, the sentences of the Offertory be read and a collection made to sustain the benevolent operations of the Church within the Diocese and without."

It should be borne in mind, that, in February, (hereafter in July,) the Committee appropriates the amount the Church will probably confide to them for that purpose within the year, among the Dioceses indicated by the Board, in such proportion as to them (the Committee) seems proper, and that an appropriation thus made to a diocese stands charged during the year to its credit, and can be drawn at any time within the year. Some of the Dioceses having drawn all appropriated to them, appointments must cease therein; not so others which have not yet exhausted the appropriation. The appropriation for this year, as will appear from the June number, is a *very little* in advance of that for the previous year.

Rev. Dr. Potter, of Albany, informs this office that a friend of *Foreign Missions* pledges \$500 to the *Domestic Committee* on condition that \$5000 be raised between this and the festival of the Nativity.

#### CHANGES.

*Arkansas*.—Bishop OTEY has appointed Rev. J. Young, of *Florence*, Alabama, Missionary at *Little Rock*, Arkansas; salary \$400.—[This of course vacates the station at *Florence*.]

*Wisconsin*.—We have to record the painful intelligence of the death of Rev. L. B. Hull, late Missionary at *Milwaukee*, at that station on the 25th Oct. 1843.—[An interesting notice from the pen of J. H. H., appeared in the Gospel Messenger of November the 17th, which our limits forbid us to copy.]

*Indiana*.—Rev. Mr. Halsted leaves temporarily *New Harmony*. Salary ceases for the present.

*Illinois*.—Rev. Edward J. Darkin, salary \$200—Rev. William Mitchell, salary \$200—both of the above were some time since appointed. This exhausts the appropriation of \$3,500 to Illinois.

*Kentucky*.—Rev. George Beckett, Deacon, *Bowling Green*,—salary \$300. instead of \$200. As a pleasing evidence of the growing interest in missions, we learn that the young ladies of a school under the supervision of the Bishop, raised \$130 for Diocesan purposes.

*Mississippi*.—Rt. Rev. Dr. OTEY has transferred Rev. Mr. Green, from *Raymond* to the *McCaleb* settlement.

Rev. N. W. Camp, Missionary at *Jackson*, Mississippi.—Salary for 1st quarter of 1844, \$100—outfit \$100.

The Rev. Samuel G. LITTON has been officiating near *Salem* for the past six months, in connection with his parish at *La Grange*, Tenn.

*Maine*.—Rt. Rev. Dr. HENSHAW has appointed the Rev. Alexander Burgiss, Missionary at *Augusta*, vice Rev. F. Freeman, resigned; salary \$300, from 1st November;—and Rev. F. Fales, Missionary at *Brunswick*, *Bath*, and *Wiscasset*; salary \$300, from 1st November, 1843.

*Michigan*.—Rev. Sabin Hough has been transferred by his Bishop to *Troy*, Oakland County.

*Missouri*.—Bishop KEMPER has recalled the appointment of the Rev. W. B. Otis, to *Boonville*—he not having been transferred to the Missionary Bishop, and having also declined the appointment.

## From Abroad.

The Rev. WM. C. DOWDING, Sunday Evening Lecturer, of All Saints, Hereford, (England,) proposes publishing a periodical, of which the following is a prospectus, and for which *Stunford & Swords*, 139 Broadway, N. Y., are agents. The want of such a paper has been much felt by our clergy and others in this country. The first No. of this quarterly will be issued on 1st January, proximo—the cost not stated.

### THE CHURCH:

*Being an Authentic Record of her movements in Great Britain, Ireland; the Colonies; India, and America.*

Most persons are aware that there is published, by the authority of the Society for Propagating the Gospel, a "Quarterly Paper," containing, in small compass, such statements of the proceedings of that body, as may serve to keep alive its interest with those who, either in Parochial Associations or otherwise, contribute to its noble objects. Similar publications emanate from most, if not all, the other great Societies, which are doubtless equally useful in their respective departments. The practical utility of such Papers, in awakening and sustaining deep sympathy in the matters to which they relate, has been abundantly proved by the writer in his own parish.

Inasmuch, however, as we see daily becoming more numerous, Church-Aid Associations, whose principle is, the division amongst various Societies of the funds which may be collected through their means, the idea suggested itself of a Publication which should be to all the Societies what the papers above referred to are to those by which they are severally set forth; which, excluding (in toto) any allusion to controversy, should place before the Members of such Associations a simple yet authentic statement of what is being done. But it was obvious that such a Publication would be useful to Churchmen generally, and not alone to those who have banded themselves together in the manner described; and further, that its usefulness—in either case—would be materially increased, if individual clergymen would supply accounts of their proceedings; pointing out what has been accomplished, and what remains yet to be accomplished in spheres of difficulty or importance. Such accounts would be interesting to all, and at the same time largely promote the objects which the writers of them might have at heart, by directing attention to the exigencies so made known.

But the Clergy especially, it has seemed probable, would welcome a Periodical which should set before them, in one view, an authentic record of what their Master is effecting in the various quarters of His great vineyard: whilst they might find it a relief to them—in times of controversy—to fall back upon a calm consideration of matters so deeply interesting, submitted in a form which can offend no one, whatsoever his opinions of

questions now (or at any time) disputed. For the benefit of all, therefore, but with this particular class of readers more especially in view, it was adjudged advisable to take cognizance, also, of the Colonies, in their state ecclesiastical; and that the work might be more worthy of its name, it has been, finally, determined to report the proceedings of the Church in Ireland, Scotland, and America.

Thus much for the plan; next for the execution of it. The first step was to communicate with the proper authorities, and to learn from them whether they would co-operate in the contemplated arrangements. This has been done, and with the best success. The second is to communicate with the Clergy at large; to make known the project and to ask their aid: such is the object of the present address, and the Clergy (and others) are now, therefore, invited to forward accredited reports of any matters connected with the Church; or such other communications as they may wish to have laid before their brethren; with this only stipulation, that they observe three things: conciseness; entire abstinence from controversy; and such plainness and simplicity of style as shall bring their materials within the humblest comprehension.

The object proposed being to convey information rather than to comment upon it, the Editor's remarks will be brief, and for the most part confined to the handling of such subjects as may appear more than usually important.

By the means above stated, it is hoped (by God's blessing) that a work may be originated, which shall be interesting to the clergy and laity generally; and which, in the simplicity of its construction, and its entire freedom from all allusion to "things hard to be understood," may be circulated amongst the less educated part of our parishioners, without bringing them acquainted with those controversies and disputes of which it is their privilege to be in happy ignorance.

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✍ ERRATA.—Page 441, *Daysboro'* should be "Dagsboro'."

Page 453, *LaPorte*, Rev. S. W. Manney, should be transferred to page 456.

Page 459, *N. N. Cowgill*, read "Rev. N. N. Cowgill."

## Joint Address to Rectors.

In the November No. for 1842, page 350, the then Secretaries of the Board united in a suggestion to their reverend brethren, the Rectors of parishes, that the various Sunday Schools should be invited, on the morning of Christmas day, to bring a missionary offering. The result was, as appears from the annual reports, that \$856.78 were contributed to the domestic, and \$700 to the foreign committee, as a Christmas offering from our Sunday Schools.

A committee of the Board of Missions, in allusion to that effort, holds the following language:—"The plan of drawing the attention of the young of the Church to the duty and privilege of taking an active interest in its missionary operations, by asking them to contribute to its support, either as collected together in Sunday Schools or otherwise on some given day, and especially on Christmas day, annually, has the hearty approval of your committee."

The undersigned would embrace the recurrence of this glad season, to renew their respectful suggestion to the Rev. brethren, that it may be improved in a similar way.

Apart from the happy influence upon the children, of connecting their joy and gladness on that day, with efforts to advance His kingdom whom it commemorates, their offerings will be a great relief to an exhausted treasury.

The following suggestions of last year are repeated :

"1st. That the subject be mentioned in each Sunday School on several occasions previous to Christmas day, and the children invited to prepare for it.

"2d. That on the morning of Christmas day, each Sunday School be assembled for the purpose of listening to

remarks on the subject of Missions, and their several donations be then received.

"3d. That unless otherwise specially desired, the amount be equally divided between the two Committees. The fund thus obtained to be appropriated to missionary objects more especially interesting to the young.

"4th. This donation to be termed the 'Sunday School Christmas Offering,' and to be independent of all other S. S. missionary contributions."

They would add the request, that where the proposed collection on Christmas would interfere with any other, that some Sunday, or Holyday, before or after, be selected.

Your Brethren,

N. SAYRE HARRIS.

PIERRE P. IRVING.

## SPIRIT OF MISSIONS.

From the first of the ensuing year, the Spirit of Missions will be forwarded to the Clergy directly from the publication office, by mail, excepting those residing in the cities and larger towns, where there is an agent of the work. Clergymen changing their places of residence, are requested to notify the publisher of such changes,—informing him of the *residence left*, as well as of the present *Post-office address*. Postmasters will transmit this intelligence without charge.

As no difficulty attends the transmission of monies through the Postmaster, postage free, subscriptions are to be paid *only at the office where the numbers are received*. Otherwise, persons having made payment to an agent, of a subscription entered at the publishing office, are liable to receive bills from the latter before such payment has been reported to it, and *vice versa*.

Our present subscribers are earnestly



requested to make payment of their dues and renew their subscriptions early in the coming year; else, it will become necessary to drop their names from our list. The same will be done by our several agents with regard to those who are in arrears to them.

It is scarcely to be expected that a work furnished at so low a price as is the Spirit of Missions—of which, also, more than a thousand copies are distributed gratuitously,—will sustain itself, unless it has a goodly list of *paying* subscribers, and unless these pay *promptly*. Will not every Clergyman, then, to whom it is sent, so far interest himself in the matter of its circulation,

as to present its claims to the patronage of churchmen, and, also, to induce some *responsible* person in his parish to undertake its more particular presentation, and be the medium of transmission of *five, two, or more names* and subscriptions to the publisher? A double service, it may be added, is performed, when the payment accompanies the order, as no further questions or labour arise to the publisher; he has but to forward the numbers, and thus the business of the publication is conducted with the greater economy.

The terms of the work will be found upon the second page of the cover.

N. SAYRE HARRIS.

PIERRE P. IRVING.

## FOREIGN.

### Greece.

ATHENS.—Advices have been received from the Rev. J. H. Hill, under date of 24th and 31st July, from which we make the following extracts:

"We have just brought our school to a close for the usual summer vacation, and now transmit to you the result of our proceedings up to this date.

"The events of the past year, our necessary absence for more than two months, and our resolution to give up the education of the children of the higher classes of society, have placed your mission here upon the same footing as it was in the year 1836. At that time, the uncontrolled direction and education of the children of the higher classes in the principles of the Gospel, was deemed an object of such importance, that we could not disregard it; and we felt it a sacred duty to take advantage of the means afforded us. It is very desirable that the Committee should know, and we wish them to understand distinctly, that whatever influence this Mission has enjoyed since that period, at home, abroad, or on the spot, has been the result of plans suggested in 1836, and carried into effect, through the Divine

blessing, by the unremitted exertions of every member of the Missionary family, from the highest to the lowest, without the additional aid, pecuniary or otherwise, of its friends at home. At the beginning of 1836, before the vast plans of extension, since carried on, were begun, the same amount was required for the annual maintenance of this Mission as since. But the Committee ought to know, that we have expended every year, since then, more than double the annual appropriation of the Committee, and that this surplus has (very nearly all) been obtained from resources created by the Missionaries themselves.

"On our return from our journey last year, we found that several other schools had since risen up out of the *débris* of our pay schools; and as all interference with these was obviously to be avoided, we confined ourselves to taking care of such as had not the means of paying for their education. It was, as it were, an entire new beginning, and, we may add, its progress has more than equalled our expectations, in every point of view. The accompanying table will show the gradual increase of numbers, up to the day when the vacation com-

menced; at which time, (although late in the season,) over four hundred were present. And I beg that it may be noted, at no former period have these schools contained so large a number at midsummer.

"In looking back upon all the way by which Providence has brought us, we have great cause for gratitude. A new and effectual door has again been opened to us. One entire generation has passed through our hands. We have had, from time to time, many cheering proofs of the effects of our earliest teaching; and now, in the very same place, an entirely new set of young immortals have come upon the scene of action, to receive those instructions which, in years gone by, have been so signally blest to their predecessors. Our schools are conducted upon the same independent principles they ever were. Now, as was the case in the early period of our Mission, the word of God is our only book. Very few of those who entered our schools during the past winter could read at all. Among the whole number, perhaps not more than 30; but during the winter and spring, 150 had learned to read, of whom 120 received copies of the Scriptures. And when we dismissed our interesting charge, (on the 10th inst.,) it was with the pleasing anticipation of meeting them again in a few weeks, to carry out the instructions of that precious Word, in which are found so many blessed promises, both to those who 'water' and to those 'who are watered.'

"But the openings afforded us, of conveying Scriptural instructions to those around us, do not flow through the medium of our schools alone. In this dry and arid soil, there are many beyond the pale of our flock who are seeking for 'pools of water' to refresh their spiritual thirst; and we are privileged to hear many needy sinners ask us—'What shall I do to be saved?' The 'fountain of living waters' is opened to them. They are made acquainted with the purity, and goodness, and holiness of the Divine law; the office of Christ, as 'the end of the law for righteousness,' is explained to them. These subjects give these awakened souls new sources for reflection; and as the seed of the Word takes root and vegetates, we see the gradual uprooting of the briars and thorns which have so long encumbered the uncultivated soil. By-and-by 'cometh the harvest.' The operations of God's spirit are of a nature to take from us all 'boasting;' and while we rejoice in being allowed to be the instruments of leading the awakened soul to Him, we feel conscious that the mysterious operation was begun by Him who said—'The wind bloweth where it listeth, and thou hearest the sound thereof;' &c.

"The following register contains the average daily attendance in the Mission School, from its re-organization, (in Dec., 1842,) to the vacation—10th July, inst.:

TABLE I.

	1842.	Dec	Jan	Feb	Mar	Apl	May	June
1st wk. Ea. day,	175	269	378	306	467	458		
2d	155	248	324	383	346	379	419	
3d	172	251	348	392	345	468	442	
4th	178	274	337	343	433	416	436	

This table exhibits the actual attendance for each day during the week. The register, however, contains about one-third more, and they all attend occasionally.

TABLE II.

Containing the average attendance of each Sunday in the month, (at the Sunday School.)

	Dec	Jan	Feb	Mar	Apl	May	June	July
	134	174	157	171	206	263	258	265

TABLE III.

DISTRIBUTION OF THE SCRIPTURES.

To those who could read when they came to school,

Bibles,	26
Pent.	20—46

To those who had been taught to read since the re-opening of the school,

Proverbs,	30
Psalms,	10
New Testament,	87—127

Aggregate distribution, 173.

TABLE IV.

PORTIONS OF SCRIPTURE READ IN SCHOOL.

1st Class—In the Old Testament, selected portions, from the Creation to the Institution of the Passover.

2d Class—The Gospel of St. John, and the three Epistles of St. John.

3d Class—Half the Book of Psalms.

4th Class—Six chapters of Proverbs.

TABLE V.

The Sunday lessons which have been committed to memory are as follows:

1. For those who have just learned to read—The Miracles of our Lord.

2. For those who read in the Old Testament—The most important events from the Creation to the Institution of the Passover; so that they can at any time bear an examination on this portion of Sacred History.\*

"Besides the above, they have learned such parts of the New Testament as explain the objects to be kept in view in the celebration of the principal Christian feasts, such as Christmas, Easter, Whitsunday,

\* The Lord Bishop of Gibraltar examined them in Easter week.

&c. These, with the Creed, Lord's Prayer, and Ten Commandments, have made up the sum of religious knowledge gained by the pupils of our school since we recommenced our work in December last.

"This statistical plan has been adopted as the best means of exhibiting to you the free and unshackled use we make of the Scriptures; and as the best means of opposing the statements which have been made by some about the difficulties thrown in the way of their introduction into schools in Greece. We have now been upwards of twelve years engaged in missionary work in this country, and have never met with the least opposition on this head. And we have had the privilege, within the last few months, of supplying many, not at all connected with our schools, with the Sacred Oracles, for the express purpose of searching after truth.

"I trust our brethren will be quite satisfied with the facts just stated. If others have experienced different results, why, let it be attributed to some defects of their own. But let us beg the Committee not to allow it to interfere with the statements of their own missionaries, who have always affirmed, with the strictest veracity, that a more free and independent use of the Word of God could not be enjoyed in any country in the world, than here, in Greece."

We have been favored with the perusal of a very interesting letter from the Rev. Mr. Hill, to a friend, dated Athens, 31st August, from which we have been permitted to make the following extracts :

"I cannot doubt it will afford you satisfaction to know, that the spiritual influence of our mission is not confined within the walls of our dwelling, or the circle of our pupils, but that, beyond these limits, there are some 'who take knowledge of us,' and 'whose heart the Lord opens to attend unto the things' which 'belong to their peace.'

"You have more than once asked me for some instances of the *spiritual effects of our teaching and living*. I beg to add one more of a somewhat striking nature, to those before related. The case is that of a young lady, unmarried, and an orphan, who has *never been connected with our schools*. Although known to us personally ever since we came to Athens, we were upon no terms of intimacy, nor do I think we have

seen her for more than five years past. Several of her relations, however, have been from time to time in our schools, and two of them, in the early part of our course, were among our most advanced pupils. This lady is the only survivor of one of the oldest and most respectable families of Athens. \* \*

We had lost sight of her for several years, when one morning, not long since, on entering the school-house, we saw a lady dressed in deep black, who was waiting for us, and whom we recognized at once as G. C. She accosted us with great politeness, and requested an interview, as she had a request to make, which, she said, 'was of the greatest importance to her.'

"She commenced her conversation by referring to recent family afflictions, some of which I was already acquainted with. She then apologized for the liberty she had taken, considering our very slight acquaintance; but, she said 'she had sought us as her only hope, for (she added) I have come to get instruction from you respecting *my soul*!' Nothing could exceed the surprise which such an unexpected declaration, from such a quarter, occasioned. I told her she could not have mentioned a subject more calculated to awaken an interest, nor one that would give us more pleasure to discuss. We begged her to speak freely and unreservedly, for, although comparatively strangers to each other, the subject she proposed was enough to bring us better acquainted. The substance of what she told us respecting herself and her peculiar circumstances, and of what we have since learned from her, is as follows."

\* \* \* \* \*

"The above short history will give you a sufficient idea of the character of our new pupil, and the circumstances under which she first presented herself to us. Without troubling you with details of our conversations at different times subsequently, I shall state to you, in brief, the course we pursued, and the effect which has been produced through the Divine blessing, upon this interesting '*enquirer*,' for so I think she may without doubt be called.

"In laying the foundation for her religious instruction, the Holy Scriptures



were given to her, with an assurance that they were 'able' to bring her to a saving knowledge of the truth. *Christ* was preached to her as the only hope of the sinner's salvation. The *Scriptures*, she was told, testified of *Him*, and she must '*search diligently*' to find Him in *every page*. This she promised to do, with an earnestness betokening success, and which evinced that *she felt* the importance of the subject. She was over and over again enjoined to read with *attention*, and with the *perfect conviction* that this was the *Word of God*. As it was important that the fundamental doctrines of duty should be taught her in as simple a form as possible, and also that she might reverence the more the doctrines of her own Church in which we most earnestly desired her to remain, I gave her a copy of Archbishop Plato's Catechism, pointing out the *Nicene Creed*, which she had been taught in her infancy, as a summary of such doctrines; and such passages of Scripture were pointed out to her as those on which the several articles of the Creed were founded.

"The following extracts from a journal kept in reference to this case, will show the diligence with which she attended to our instructions, and the progress she made:

"G. C. continues to be an earnest enquirer after truth. Last week she spent some hours of two days in succession at the Mission house, searching the Scriptures for the important doctrines of salvation. Yesterday she brought ———, who, previous to 1836, had been one of our promising pupils. I found that G. C., who never was in our schools, and never had the smallest knowledge of the Scriptures, has prevailed upon her friend, (and interested her in the work too,) to assist her in looking for the passages of Scripture which have been furnished by us, as explanatory of the subjects selected for *her particular study*."

\* \* \* "How sure is the work of the Spirit! how perfect God's teaching! Two hours we spent yesterday with our new pupil. She is no *caviller*. She has no arguments of her own to oppose to the plain truth of the Scripture. She receives every thing as a little child; at the same time she *examines thoroughly, and thinks deeply*. Her rapid progress in divine things is *quite astonishing*. Only *two weeks* ago, she was as

ignorant of the Scriptures as if she had been born in a heathen land. Now she *refers* from one passage to another; *compares* one expression with another; draws her own inferences with as much facility as though she had been long accustomed to such an exercise. Her remarks, uttered with great freedom and great simplicity, often contain the expression of thoughts of a very interesting nature. 'Do you know,' said she to me, "what has struck me as something wonderful, since I commenced studying the Scriptures? You know I am surrounded by some who were formerly in your schools, and were there taught the Scriptures. I ask them every day how they have *read*? how they have *learned*? how they have *heard*? Ever since you came to Athens, I have heard them talk of your teaching them the Scriptures; but how, (I ask them,) have you *applied* them? how have you benefited by the instructions you received? Here, then, was an opportunity of turning her thoughts to the operations of the Holy Spirit; and it was explained to her that we were only the instruments—it was the *power of God* alone, to make His Word '*a savour of life unto life*.' That our pupils, of whom she spake, had studied the Scriptures under our instructions, it was true, but it was in the regular course of *their duty* to do so. She had been led to seek for truth by the *Spirit's own operation*. At the same time she was told that the same Spirit might bring past instructions to *their remembrance*, and quicken the seed that had long lain as dead."

\* \* \* "We have had another interesting conversation with G. C. It is evident that the Spirit has preceded all human teaching, and has given her peculiar aptness to perceive Spiritual things. The power of God alone could have wrought this change."

"The time occupied in the spiritual progress of this person, as above related, from the period of her coming to us until our vacation, was about one month; but her mind had been under great uneasiness for some time previous. It appears she had conceived the idea of seeking us last autumn, while we were absent. About the time of our return, she had a severe affliction to encounter, in the death of her mother; and this was succeeded by many other difficulties—her doubts and fears continually harrassing her, till at length she was led to seek relief, as has been detailed to you. In July, we left town for a few weeks, and on taking leave of our pupil, we gave her some *tracts*, and a vo-

lume or two that we thought might be useful to her in her Scripture search, supplying her with such subjects as we deemed most important for her to investigate. A few days ago, we received the following note from her :

“ ‘Athens, 2d August, 1843.

“ ‘My most respected Friend: It has for some days past been my intention to express, by letter, my grateful feelings towards you, for they are deeply graven in my heart. Your courtesy towards me, which you have always shown, encourages me to express my sincere feelings towards you. Your counsels and instructions have directed me in the way of righteousness, and have taught me where I may find comfort in my troubles, and how I may bear up courageously under my trials, trusting in the protection of Him, whom you have taught me to worship with all my heart and with all my soul.

“ ‘The same gratitude I feel towards those, whosoever they were, who first prompted you to come to this country, where your presence ought to be considered as a

costly gift. I have read with many prayers the proofs you gave me from the prophecies, and I owe you many thanks. But how was I delighted, when I read, on the 13th page of the tract called “*Time and Eternity*,” the same idea I once expressed respecting you to some of my friends. My desire is to be remembered in your prayers, and if you promise me this, I shall consider myself one of the happiest of beings.

“ ‘I desire much to come out and see you, but as yet I have not been able to accomplish it. I hope, however, soon to be able to gratify my wish.

“ ‘I remain, with the deepest respect,  
“ ‘Your friend, G. C.’

“ ‘I must here break off rather abruptly, unwilling to take up another sheet ; but with the promise of renewing the subject soon. I consider this as *one* of the most decided cases of Spiritual renovation I have met with. G. has visited us since, in the country, and since we re-commenced our schools, resorts to us as usual, and is, we trust, *daily* proceeding in knowledge and in grace.”

## Texas.

**GALVESTON.**—A letter has been received from the Rev. Benj. Eaton under date of 6th October, from which we make the following extracts :

“ ‘The Bibles, Sunday-School books, &c., reached this in safety; and I am much obliged to the several Societies, and the Parishioner of St. John’s Chapel, New York, for their kindness in thus contributing to our necessities. We yet stand much in need of Sunday School books for *more advanced classes*; and a few German and French Prayer Books would be thankfully received for distribution amongst some poor families attached to my congregation. I had the pleasure of a visit from the Rev. Mr. Gillett from the 1st to the 4th September. During his stay he preached three times for me. Our experience in the field confirms us in the opinion, that the success of our holy religion in Texas depends mainly upon the proper instructions of the rising generation. For various reasons, the minister of the gospel cannot expect to make much impression upon the present adult inhabitants. The great majority have been too long hardened to spiritual

things to be made soon sensible of the wretchedness of their state, and the necessity of reformation; and without some special interference of God’s Holy Spirit in their behalf, we cannot but entertain the fear that they will die as they have lived.

In behalf of the young, we have determined to make great exertions, in the hope and belief that, with God’s blessing, many may be brought up in the nurture and admonition of the Lord, and be thus prevented from following in the dangerous road which their fathers tread.—Our plan is to establish a Parochial School both here and at Houston, to belong to the Church, and to be under the immediate superintendence of the Rector. We are sure that if we had, at this moment, suitable buildings for this purpose erected, we could gather at once within their walls, under competent teachers and under Church influence, many a youth who is now growing up to manhood, totally reckless of all things connected with religion; and we possess the belief that some of those, who, if permitted to run on in the course which they have commenced, must some day become adepts in wickedness, might not only be thus plucked as brands from the burning,

but also become, in due time, useful advocates of their Saviour's cause.

For means to erect the school-houses we must rely upon the benevolence of Episcopalians in the United States, as our parishes are in such a condition that we cannot procure much aid for this or any other purpose: but we trust to make the schools defray all other expenses. We have drawn up a circular on the subject, to the Clergy and Laity of the Church in the United States—a copy of which Mr. Gillet will enclose to you.

My health, thanks be to God, has been so good this summer that the Church has been kept open regularly for divine service on the morning and evening of every Sunday. The congregations, notwithstanding some very warm weather, have been al-

ways respectable in number, and sometimes large. Four have come forward for the first time to our communion since I last wrote.

There are several candidates for confirmation: and one or two worthy young men inclined to become candidates for the ministry. We anxiously look for a visit from Bishop Polk, who has promised to be with us before the close of the year.

It is my intention to write again in a few weeks, giving an account of parochial affairs during the year, by which it will be seen, that though still encumbered with a debt incurred by the first erection of the Church, my parishioners have done as much as could be expected, considering their circumstances, towards its reduction."

## Miscellaneous.

### WESTERN AFRICA.

#### *Church of England Mission.*

From the Annual Report of the Sierra Leone Auxiliary Church Missionary Society we extract the following passages, presenting a General View of the State and Prospects of the Mission:—

"The cause of education, among both adults and children, is steadily advancing, and more valued each succeeding year. Though your Committee have not seen so much good result from their labours among the rising generation as could be wished, still they feel it to be both their duty and privilege to go forward, and even to extend this department of their labour, in the well-grounded hope and assurance that the blessing of God rests upon them, and that eventually He will crown their efforts with complete success. Experience has already proved, that in proportion as knowledge, especially that of the Word of God, is diffused, heathen practices and superstitions lose their hold on the hearts and affections of the people, and a desire for instruction invariably follows.

"By God's blessing on the means used, the moral aspect of this Colony is being completely changed. On almost every hand is heard the voice, as of the man of Macedonia, crying, *Come over and help us!* To satisfy this desire has been the earnest wish of the Agents of this Society, in establishing and carrying on Bible classes, and Sunday and other Schools, not only at the

Station where they are resident, but in the surrounding hamlets and villages.

"The increase of numbers, the growing improvement among our people, and the thirst for knowledge, call for greater exertion and more self-denying labour. But who is to carry on this work? The Society has long been convinced, by painful experience, that European constitutions are but ill adapted for enduring much fatigue in this climate; and that their ultimate hope of succeeding in the evangelization of this benighted continent rests on the raising up and qualifying, through God's blessing, Native Schoolmasters, Teachers, and Ministers, whose constitutions are adapted to the climate, to carry forward that work, which, through the grace of God, European zeal has, at an immense sacrifice, begun and sustained in this Colony for nearly forty years.

"This brings us to notice that very important branch of our labours, the Christian Institution at Fourah Bay, which the Parent Society contemplate placing on a more efficient footing,—by increasing the number of Students, raising the standard of education, appointing a second Clerical Tutor, and erecting a much larger building for the accommodation of the Students. The grand design of this Institution from the first, was the training of Native Youths for Schoolmasters, and, if possible, for the Ministry of the Word. From year to year Youths have been prepared and sent forth; but who have too often been the source of pain and disappointment to their Teachers, by yielding to temptation, and departing from the path of



rectitude. During the past year, there have been thirty Students under instruction : four have been appointed to Stations, and an equal number admitted. The past has been an eventful year in the annals of this Institution, in that it has put forth the first promise of its future usefulness in the cause of God in this Colony, and to Africa at large. A Native, who was formerly educated by the Society, and for some time was a Teacher there, has been sent to England, to be ordained a Minister of our venerable Church. He is the first-fruits of Missionary efforts in this country, as regards the Ministry; and your Committee hope that he is the harbinger of what God is about to accomplish, in this degraded land, by her own sons. Your Committee cannot avoid expressing their gratitude to the Great Head of the Church for having conferred on them so great a favour. Before leaving their notice of the Institution, they would most earnestly entreat the sympathies and prayers of all God's people, that He would bestow, what no man can give, a *new heart and right spirit* to each Student, and an anxious desire to *serve our God in the Gospel of His Son*.

It must ever be borne in mind, that our Church is only in its infantine state; and that what has been done, or is now doing, is only a preparation for more extensive operations. Yet the cause of God has now advanced so far among the Natives of Sierra-Leone, that the Parent Committee have felt it a duty, not only to provide grass-houses, but more substantial buildings, for the worship of God—buildings that shall shew stability, and bear witness that God is honoured and served among us. Within the last four years there have been erected four Stone Churches; and the fifth, at Waterloo, is now in the course of erection, and far advanced toward completion, and which will accommodate not less than 900 or 1000.

The progress of Missionary labours in all the older Stations is steady, and affords abundant encouragement to your Committee to go forward in sowing the seed of eternal life. In the Colony there are now upward of seventy individuals, European and Native, engaged in imparting instruction, and more than 600 persons who steadily attend Divine Worship; besides 5,287 children and adults, attending our Sabbath and Day Schools. Dispersed throughout the Colony are twelve principal Stations, 1300 Communicants of our Church, and as many Candidates for the Sacrament of Baptism. This large number of persons are brought daily under the hallowing influence of Divine Truth; are gradually casting off the trammels of superstition; and are being raised from the state of barbarism in which

they are found when landed from the slave-ships, to moral and social habits, as the prosperous and peaceful state of our villages most indisputably shew. The susceptibility of the Africans for receiving instruction, and the power of the Gospel both to civilize and Christianize a people, may here be seen by the most casual observer of our villages, schools, and congregations. Not only, however, is the outward condition of our people improved, but they have been also spiritually blessed by having received the Gospel; they are enabled to put away their former lusts, and to *live soberly, righteously, and godly in this present world*; are soothed under affliction; while others have been supported and cheered in the hour of death. Many instances have been brought under the notice of your Committee of joyful triumph over the last enemy, Death, in those who have departed in the faith of Christ. One, on her dying bed, said—and the sentiment is that of many in this Colony—‘I thank God, and the Church Missionary Society, that ever Missionary came to teach me how I might be saved from my sins!’ And when near her end, she said to those around her, ‘You no must cry for me: I am going to Jesus: I am going to a happy place.’ Already a multitude of such blood-bought souls have, from this place, reached the heavenly shore; and numbers more are, by a humble walk and devotedness to their Saviour, preparing to follow them to glory.”

#### CEYLON.

The Bishop of Madras, in a letter dated April 18, 1843, says of the state and prospect of religion in Ceylon—

“I will here take a short review of Ceylon as a field of gospel labour now opened to us by Providence. There is ample space there for the exertions of both our Societies. The whole of the western coast, up to Jaffna, might be profitably occupied by the Society for the Propagation of the Gospel in Foreign Parts, as well as Trincomalee on the east; and in the interior, I mean in the neighbourhood of Kandy, it is much to be feared, that, until a far stronger missionary spirit be kindled in England, men and means will not be found to take possession of a tenth of the ground, which only wants good seed to bear good fruit.

“I dare not hope, that, for some years to come, much support will be obtained toward missionary objects from the European residents in the Island, the public salaries being small, and the necessaries of life now very dear; although contributions will not be wanting according to the means of the contributors, as I am thankful to say that Ceylon contains many who are anxious to ex-

tend there the blessings and comforts of the gospel. Considering, therefore, the great demands made upon the Society from so many other quarters, I would not even ask for further aid for Ceylon, except for the establishment of a mission at Kandy; but, bearing in mind what has occurred in other colonies through the want of clergy of our Church to teach and preach the pure word of Christ; and remembering that infidelity and fanaticism are ever ready, in these days, to occupy ground unoccupied by a sound and faithful evangelical ministry; I own my deep anxiety that a fully efficient mission should be opened and maintained at that station by the Church of England. I now commit the cause to God.

"I will now bring this long letter to an end, with a few observations on the general character of the Society's missionaries; and which are, to the full, equally applicable to those of the Church Missionary Society in this diocese. I am satisfied that all are most anxious to shew themselves faithful servants of Christ within the Church of England. I am not aware of the existence among them of any extravagant opinions; and I am quite sure that none indulge in any extravagant practices contrary to the sobriety and simplicity of the Church of which they are ministers. Shades of opinion on fairly debatable questions, will always be found in a body of clergy; but all seem to me desirous, that upon these their moderation should be known unto all men; and their great object appears, and I am persuaded is, to set forth Christ crucified, and to set forward the salvation of those duly committed to their charge. After visiting Tinnevely and Travancore, my revered friend, the Bishop of Calcutta, remarked to me, 'I never saw a finer Church spirit than that which pervades both districts;' and this is my own deliberate conviction also; as it is my fervent prayer that God will bless their labours and mine in so far only as they are in accordance with the truth as it is in Christ Jesus."

#### NELLORE.

The Rev. Messrs. William Adley and J. T. Johnston are the missionaries at this station. Mr. Johnston also serves the Church at Jaffna, where both English and Tamul congregations assemble. At this, as well as at the other stations, the time and attention of the missionaries have been much devoted to the domiciliary visitation of the surrounding heathen, and to giving cottage lectures in school rooms or private dwellings.

The Rev. W. Adley reports the public baptism of eight natives on the 2d of March, at which many of the heathen attended, and

appeared to be much struck with the sight, more especially as one of the Neophytes had been a notorious character. Two years before, he had been one of the most unlikely persons to be admitted to the ordinances of the Church of Christ. He had been taken up upon suspicion of murder; but being only convicted of manslaughter, was adjudged to two years' imprisonment. In the jail he was visited by the missionaries and catechists; he heard and embraced the truth, and expressed his earnest desire for baptism. Being a man of considerable energy of character, he made great progress in Christian knowledge. Upon the expiration of his term of confinement, he became a regular attendant at the mission chapel; and was at length admitted to baptism by the name of Abraham. A remarkable coincidence in the dispensations of Divine Providence rendered the circumstances of the case still more interesting. Upon his apprehension, the witnesses of the outrage would not appear against him, through the fear of his desperate character, in case of his acquittal. A barber was the only person who would give evidence; and he frequently said, that if the prisoner was not executed or banished, his life would not be worth a straw. The barber being afterward afflicted with a severe illness, was visited by the missionary, and, upon his recovery, also became an attendant at the mission chapel; so that, upon the liberation of the prisoner, his first meeting with the witness who had procured his condemnation was in the house of the Prince of Peace, and they met as brethren. They were to have been baptized together on the same day; but the barber, at the last hour, was unable to sacrifice all his temporal means of support, which would have been the case upon his embracing Christianity, and therefore deferred his intention.

Mr. Johnston mentions in his journal, May 27, 1842, that he was much struck with an observation of his Pundit with respect to the case of Abraham:—

"I asked the Pundit what were the feelings of the heathen upon this baptism; and the reply was, that they all rejoiced at it, because, they said, now that he had become a Christian, he would not act as formerly, and they should cease to fear him. What an attestation is this to the character of the gospel? Compare this statement with what the Pundit told me a few days ago—that when missionaries first came, the people dared not send their children to school, lest the missionaries should take them away, and make slaves of them. Now they rejoice at the baptism of a desperate thief and cruel character, because, being a Christian, he will no longer continue his wicked practices. Who can say that the gospel is doing no—

thing? Converts may be few; but the work is progressing. Blessed be God! here and there, now and then, we have occasional glimpses of the approach of a time of great things. Oh, that Christians would pray for the time shortly to appear!

"Within a few months of the baptism of Abraham, he was arrested through the malice of his old associates, upon a false charge of theft, from which his character was soon cleared. When the officers came to apprehend him, he fell on his knees, and offered up a prayer to God to sustain him in this trial, and to establish his innocence."

#### IMPEDIMENTS TO THE SPREAD OF CHRISTIANITY.

The following remarks are taken from a letter of Mr. Adley. They are important in enabling us to form a just estimate of the progress which Christianity has made.

"The impediments opposed to the extension of the Redeemer's kingdom around us here have been frequently noticed; but they can be known only by those who know India. They are interwoven with all the habits and customs of native society; handed down and practised through many generations; supported by a priesthood venerated almost to adoration as it regards religion, though, in secular things, little or no faith is placed in them, many of them being the worst of characters. To these are added Puranams, universally and constantly appealed to as divine, though filled with obscene tales, and statements the most absurd and contradictory: while Satan's chief instrument, in this eastern world, to bind and destroy souls—the chain of caste—opposes an insurmountable barrier, against all but Divine Power, to the reception of Christianity, in its exclusion from society and friendship, and family and home, all who infringe its barbarous and rigid rules. But though these are strong as the *strong man armed*, they have, in many instances, been overcome, and they shall be in millions more.

"When we talk with respectable natives, they agree in saying that a great change has taken place in the views of the people generally on religion. Christianity is a pregnant subject of conversation and inquiry. Many say, 'Christianity is good; but it is too strict a path to walk in;' others say, 'We have no confidence in heathenism; but it is better to continue in the way of our forefathers;' while thousands of others remain in delusion, supposing all religions to be the same. The period, we have no doubt, is rapidly advancing, when the multitudes of India shall cease to trust in lying vanities, and accept the sure mercies of Jehovah."

#### NEW ZEALAND.

From the letters of several missionaries, we collect various miscellaneous information relating to the progress of religion and civilization among the people.

"Toward the close of the year 1841, and in the early part of the year 1842, Mr. W. Colenso, the superintendent of the Society's Press in New Zealand, made a long journey through a considerable part of the Northern Island. The journey occupied three months. While he was proceeding through a very desolate and thinly populated part of the country, he passed one night in a hut occupied by two European sailors, who, on the following day, took him in their boat some distance on his journey. Having crossed Kaipara Harbour, the party pitched their tents for the night among some sandhills, with which this part of the country abounds; and in the morning recrossed the harbour, in the hope of finding a native village of which they were in search. Mr. Colenso writes—

"Feb. 11—Early this morning we recrossed the harbour to the eastern shore, a distance of about ten miles: where we hoped to find Otamatea, the village to which we had been repeatedly directed; although we had learned, from the people of Omokoiti, that William Stephenson, the baptized native teacher to whom I had been referred for assistance and information, was absent. We rowed, however, up the creek or river, and sought for some time without finding any habitation. At last, having advanced about two miles, we saw a house on the right bank of the river. We pulled toward it, landed, looked about us and shouted; but in vain, for no person appeared.

"The house, which was open, was very clean and tidy. On a shelf were plates, cups and saucers, seeds in bags, &c.; and beneath were a tea-kettle, frying-pan, buckets, &c. A mattress, bolster, and pillow, were rolled neatly together; a glazed and coloured print, representing the crucifixion of Christ, hung against the wall; and beneath was a fowling-piece. In a corner, on a shelf, were a hair-brush, a hat-box, containing a hat, a New Zealand Testament, and other things. On another shelf were paper and pens; while three large and locked chests, a good cane-bottom chair, and a table, completed the furniture of the room. Out of doors, in the garden, were raspberry-bushes and peach trees, and maize, melons, gourds, onions, &c., in abundance. An out-house contained a fishing-net upon a platform; and in another house on the hill, at about 200 yards' distance, we found wheat in bags and in the straw, oil in calabashes, pit-saws, and carpenter's tools. In



front of the house, stakes had been driven in to form an embankment against the sea, which came very near it; while behind the house a way had been cut down the face of the hill, to conduct a small stream of water into the little garden. I was much pleased with the air of neatness that everywhere prevailed; and had already formed a high opinion of the owner, whom we supposed to be some respectable European. I had, indeed, intimated to the Europeans with me, that it would be well if they were to copy from so good an example.

"On returning, however, to the verandah of the house, and there sitting in the shade, considering what step I had better take, I perceived a slate which hung on the outside of the doorway. On perusing it, I found it to be a letter from a baptised native to his teacher, to the effect, that he came to that house to look for him, but found him absent; and desiring him not to believe the reports which were in circulation against his character, &c. It was addressed to William Stephenson. On this I again looked inside, more minutely than at first, and found the Testament to bear his name, and the papers to contain many evidences that they belonged to him. So that the neat little dwelling and grounds, which we had been led so much to admire, in reality belonged to a native! Without doubt, this was the highest step in civilization which I had seen among the New Zealanders during more than seven years' residence among them."

#### *A First Lord's Day in New Zealand.*

The following account of the celebration of the Lord's day at Pahiā, occurs in the Rev. C. L. Reay's journal:

"June 26: *Lord's Day*—A day replete with interest—my first Lord's day in this land of promise. Here it seems to be a *delight, the holy of the Lord, and honourable*. I joined in worship with a large body of native Christians: the Church was more than filled. There is great devotion and decorum in their manner: they enter thoroughly into the spirit of our Liturgy: they were actuated as if by one spirit, and ended with one voice. The Bishop took part in the communion service, and preached in the native language: he is an astonishment to the natives. Almost the entire congregation stopped to communicate."

#### *Instance of Deep Spiritual Enjoyment.*

In a letter dated June 6, Mr. G. W. Puckey gives the following remarkable account:—

"A few evenings ago I was conversing with a young man respecting my native land: and quoted a short passage or two from Rowland Hill's *Life*, remarking the effect which his preaching had on thousands

—how many sinners had been converted through it. I then said, 'When had the preaching of the word a similar effect here?' 'Stop,' said he, 'I will tell you something that took place in my own heart about twelve months ago, during the funeral sermon for Robert. The preacher was speaking about the effect of the Holy Spirit upon the believer's heart, and asked his hearers, 'Who would not be filled with the Spirit, and who would not enjoy the Divine Presence?' I said, 'O Lord! I would be filled with thy Spirit: I wish to enjoy thy Divine Presence.' I then felt that I was personally in the presence of God; and continued so full of joy all the rest of the day, that I did not think of my food.

This young man lost his wife and only child a short time since, and lives and acts as a Christian ought. I have seen the struggle between nature and grace, when he has been oppressed by severe outward difficulties, the anxiety depicted on his countenance, and have heard the words of resignation which have dropped from his lips. I could, with all my heart, enter into his feelings, for his only child, a babe of six months, was dying; his wife died three months before; and now he was to be left alone in the world;—yet not alone, for his Heavenly Father still cared for him.

#### *Conversation with Christian Natives at Waro.*

In a letter dated Kaitiā, December 24, Mr. J. Matthews gives some account of a conversation which he had at Waro with three brothers, Ripi Busby, Ford Mahanga, and Kete Burton, in which they expressed themselves in the striking figurative style adopted by the natives. Mr. Matthews writes—

"Ripi Busby had lately been afflicted, and he spoke in reference to this. He said that in their native state a servant could not be proud, and cross his master's will. He had been afflicted, and he thought it was necessary to keep him from setting his affections on the things of the world. He said that he found his heart was prone to wander after the things of time; but twice or thrice he had been afflicted, both in his person and in the loss of his child, and he would act like the servant who was humble and obeyed his master.

"Ford Mahanga, a chief of great note, said, 'I will not speak of the things of my own heart, for there are indeed many ways of the heart; but I will speak of the word of God, which is sure to be true. The verse which I have to say is this, *Lift up your hearts, for your redemption draweth nigh.*' I then spoke on the nature of the kingdom of Christ, and showed how we should endea-

vour to promote that kingdom. I told him that we should shortly call upon all to shew their gratitude to God, by contributing their mites to further the cause of this redemption.

"Kete Burton said that he must be like a dog which had stolen his master's food, and was going to be struck for the offence—he must crouch under and be humble. He had sinned against God, who had fed him; and he must be like the dog—very humble. I referred him to some passages in the Testament which inculcated that grace.

"I have this week had four tribes to converse with on the things of eternity."

*Missionary Influence available in procuring the Restoration of Stolen Property.*

The following instance is from the late Rev. J. Mason's journal:—

"June 4—Last night a number of Europeans came to inform me that the 'Enterprise' schooner was wrecked at Wangaihu, and that a part of the cargo had been taken away by natives. I accompanied them to the wreck, taking with me several of our chiefs. When we arrived at the spot, we

were informed by the master of the vessel, that, on the previous evening, he had mistaken the Wangaihu river for the Wanganui, and had thus ran his vessel ashore with a fair wind. He also said that a party of natives from an adjacent Pas had first assisted in getting the cargo ashore, and had afterward plundered to a considerable extent, having taken away nine or ten trunks, and a number of iron pots, spades, &c. After this matter had been talked over among the chiefs who accompanied me, Te Anaua stood up, and addressed his companions in a long speech, in which he observed, 'If this wreck had occurred two or three years ago, there would have been some excuse for plundering; but now, since a better light has come among us, and we have heard the word of God, we know it is not right. The things belonging to the white people must be restored.' Early this morning, accompanied by Te Mawae and John Williams, I went to the Turakina and Wangaihu Pas, and succeeded in procuring a restoration of the stolen property, which was re-conveyed to the place from whence it was taken."

## Intelligence.

At a meeting of the Foreign Committee, held on the evening of the 14th November, Miss Eliza J. Gillett, of New York, was appointed a teacher in the Mission to China; and Miss Elizabeth Rutherford, of Providence, R. I., a teacher in the Mission to Africa.

AFRICA.—The severe illness of the Rev. Dr. Savage has prevented his return to his field of labour in the Atalanta, as had been proposed. We are happy, however, to say that he is on the recovery; and that he still cherishes the hope of being able to depart in the course of a few weeks, with a reinforcement, for his Mission.

THE MISSIONARIES TO MESOPOTAMIA.—We extract the following from the columns of the Christian Witness:—

"We have often thought that one of the most effectual ways to increase a true missionary spirit is for the missionaries themselves, when possible, to visit the churches and tell the people of their labors, and the condition of those among whom they

preach the gospel. We have, therefore, been pleased with the arrangement of the Foreign Committee in requesting the recently appointed missionaries to Mesopotamia, to go about among the people and impart information in relation to their proposed field of labor. While waiting for a favorable opportunity to sail for the East, the Rev. Messrs. Miles and Taylor have visited many parishes, and secured much interest in their mission. After visiting this city and vicinity, Mr. Miles officiated in Springfield and Pittsfield. We hope whenever any of our foreign missionaries are at home, a similar course may be adopted.—Their visits have usually been too exclusively confined to the large cities."

ORDINATION OF THE REV. MR. TAYLOR.

We learn from the Christian Witness, that, "On Wednesday, Nov. 1, All Saints' Day, the Bishop of Mass. held a special Ordination at Trinity Church; and admitted the Rev. Samuel A. Taylor, Deacon, of the Diocese of Rhode Island, to the Holy Order of Priests. Morning Prayer was read by the Rev. J. L. Watson, Assistant Minister of Trinity Church, who also presented the Candidate, and read a portion of the Communion Service. The Sermon was

preached by the Bishop. There were present most of the clergy of Boston and its vicinity, and the Rev. S. Wheaton, D. D., of the Diocese of New York; and nearly all of these united with the Bishop in the laying on of hands. This Ordination was held at the request of the Bishop of Rhode Island; and the occasion was one of peculiar interest, from the fact of the Candidate having been recently appointed a Missionary to Mesopotamia, by the Foreign Committee of the Board of Missions. Mr. Taylor will sail from this country in company with the Rev. Mr. Miles, a missionary of the Foreign Committee to the same station."

**A NATIVE AFRICAN YOUTH.**—The teachers and scholars of Grace Church Sunday School, in this city, had the pleasure, on Sunday last, of seeing an African young man among them, who is one of the fifteen beneficiaries supported by this school at the mission stations in Africa.

His name is Griswold. He has been under the care of the Rev. Dr. Savage, and the other missionaries of the American Episcopal Church, for six or seven years past, and is now about 17 years of age. His father is chief of the Barbo tribe, an old man, and he and his people are still living in the lowest depths of heathenism. Griswold was taken into the mission school at about the age of 10, and was then but little elevated in intellectual condition, above the beasts of the forest.

His improvement was very rapid, particularly in view of the fact that a foreign language was to be acquired, before he could advance a step in other studies; for we find him, after only a few years' instruction, well versed in the Scriptures, and the doctrines and services of our Church, in grammar, geography, arithmetic, and writing, and no stranger to the study of philosophy and astronomy.

He reads fluently and without embarrassment, and whoever had the privilege and pleasure of witnessing his interesting examination, which took place in Grace Church Sunday School, on Sunday morning, could not but thank God for such an evidence of the blessed nature of the missionary work, and of the faithfulness of our missionaries in Africa. Especially must they have been gratified with his ready and appropriate answers to the questions put to him by the Rev. Mr. C., in reference to the leading doctrines of the Christian religion.

The object which Dr. Savage had in view, in bringing him to America, was, that he might learn the art of printing, then return to his native land, and take his station at

the missionary press. This he hopes to accomplish in the short space of from twelve to eighteen months.

A kind providence conducted Dr. S. and his African pupil to this city, where they found Mr. and Mrs. Perkins, who had Griswold under their charge when in Africa two or three years since, and who readily agreed to take him under their immediate care.

Mr. P. is now engaged in the study of medicine, preparatory to his return to the missionary work in the interesting field of his former labours.

Griswold is now in the printing office of Mr. T. R. Marvin, and if he continues to progress as rapidly as he has during the few days since he commenced his new employment, one year will be quite sufficient to accomplish the object of his visit.

Dr. Savage, during his recent visit here, communicated the encouraging intelligence that three more of the beneficiaries of Grace Church Sunday School had given good evidence of having become children of God, and that one of them, a girl named C. H. C., about thirteen years of age, had become an assistant of Mrs. Payne, in her school.

The following circumstance was mentioned by Dr. S. in his account of this interesting girl: Mrs. Payne, one day, missed her for some hours, and fearing she had gone to visit a native town not far distant, she sent one of the scholars to look for her. Not finding her she returned home, and on looking into a small upper room, she was seen on her knees engaged in prayer, her Bible being open at her side. On inquiry, it was found that she had been occupied in studying God's holy word and in prayer, during the whole of the time of her supposed absence.

When we take into view the fact that about one hundred native African youth are now supported at the mission stations in Africa, by several Sunday Schools of the Episcopal Church in America, we cannot but rejoice in the cheering prospect which such evidence affords that many of them will soon become children of God, members of Christ, and co-workers in the noble cause of missions.—[*Christian Witness*.]

**"HONOUR THE LORD WITH THY SUBSTANCE."**—Were a TENTH of the income of all who are by profession the servants of Christ, actually given to his cause, means far more abundant than are now forthcoming, would be applicable to the removal of ignorance and mis-



ery, whether at home or among the heathen.

Habits of expense now very commonly bear such an improper proportion to profits and income, that the great body of even professing christians have fallen into the snare of honouring *themselves* with their substance, where they ought to honor **THE LORD**. Those divine maxims rarely prevail in the regulation of our outgoings—*There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.*

All undue excitement in awakening liberality, should, indeed, be conscientiously avoided. Whatever has a tendency to move the feelings, otherwise than as the judgment is convinced, the conscience awakened. and the motive

purified, should have no place with us. It is deliberate, intelligent, believing charity, for which the great Lord and Master now most distinctly and urgently calls, by the voice of his governing providence. Ten times as much money, and ten times as many laborers, could be well and immediately occupied in the advancement of Christ's kingdom; and when these had been brought into action, the way would soon be opened for still ten times more. If the Church of Christ does its duty, this work will no longer be left to the large and noble devotedness of a few of its members, and to the pittance doled out by the great body; but whoever shall act up to his assumed principles, will make the *portion due to the cause of God, an integral part of his calculation of expenditure.*

## THE ATTENTION OF THE CLERGY AND LAITY IS EARNESTLY CALLED TO THE FOLLOWING

### **Circular.**

THE FOREIGN COMMITTEE OF THE BOARD OF MISSIONS are compelled to inform the Church, that in consequence of the failure of receipts from a large portion of the parishes, their Missionary operations are again in danger of very serious embarrassment.

The Committee do not now dwell upon the condition and success of our Missions abroad: nor upon the prospects which so greatly encourage us to seek their enlargement: inasmuch as the pages of our Missionary Periodical, *sent without charge to every Parish Minister*, have conveyed full information. They would only state, that while the providence of God is calling upon them more loudly than ever to extend their labours, and while the Church, witnessing these signs, is expecting them to follow the leadings of that providence so plainly manifested, they have not enough to meet present wants.

They are therefore constrained to ask every member of the Church to remember his duty herein: and especially would they lay before

its communicants, who professedly recognize the obligation of aiding in the extension of the kingdom of their Lord, the needs of our Foreign Department: and the ease with which, by contributions systematically rendered from each one, they may be permanently relieved.

The Clergy are respectfully requested to read this Circular to their congregations on the Sunday after its receipt, and to take charge of and forward contributions prior to the 1st of February, 1844.

By order of the Foreign Committee of the Board of Missions,

PIERRE P. IRVING,  
Secretary and General Agent.

\*.\* Editors of Church Periodicals are respectfully requested to give the above an insertion.

## Acknowledgments.

### TRUST FUNDS.

The Treasurer of the Domestic Committee declines receiving Trust Monies for any except Missionary Stations.

Trust Funds, or funds other than those designed for the salaries of Missionaries, will in future be acknowledged only in the Spirit of Missions, and separately from those designed to meet the Committee's engagements with the Missionaries.

Oct. 14.	Kenyon College, donation of Mrs. Anna Watts .....	\$100 00
16.	Do. per Rev. H. Gregory, Gen. A. P. Granger .....	25 00
	Do. Mrs. E. L. ....	5 00
	Do. Miss C. A. H. ....	3 00
	Do. Anonymous .....	2 00
19.	Do. from Col. Thomas Childs, U. S. A. ....	5 00
23.	From Young Men's Miss. Soc. St. Luke's New York, for Zion Church, Fulton, Oswego Co., N. Y. ....	25 00
	Do. for Key West, Florida .....	25 00
	Do. for Christ Church, Broad Creek, Queen's Co., Md. ....	5 00
30.	From Trinity Church, N. J., for Key West .....	5 00
Nov. 1.	Mr. Little's second donation for Kenyon College .....	5 00
	Starr Clark, Danbury, Conn. for do. ....	1 00
3.	A Member of the Ladies' Association, St. Luke's, Germantown, Pa., for Kemper College .....	20 00
	Bangor, Me., from St. Luke's, Philadelphia .....	6 75
	St. Paul's Church, Boston, for the Jews' Fund .....	6 00
7.	St. John's, Hartford, Conn., for Nashotah Mission .....	65 00
	St. James's Missionary Association, Philadelphia, for do. ....	20 00

Nov. 7.	An aged Member of St. Peter's, do., for do. ....	\$20 00
	A Lady of St. James's, do. for do. ....	5 00
	From a Friend at M. A., for Kenyon .....	3 00
	Do. do. for Jubilee College ..	3 00
	For Kenyon College, from H. ....	4 40
	Do. per Bishop Gadsden .....	5 00
		<u>\$364 15</u>

### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from October 15 to November 15, 1843:

#### MASSACHUSETTS.

Boston—St. Paul's Miss. Association.	43 50
Trinity Quinq. collection....	133 63
	<u>\$177 13</u>

#### CONNECTICUT.

Derby—St. James' .....	17 31	
Guilford—Christ Ch'h, a member..	1 00	
Norwalk—St. Paul's Monthly Offerings.....	28 23	46 54

#### NEW-YORK.

New Rochelle—Trinity .....	33 75	
New-York—Calvary Church..	\$30	
St. Mark's in the Bowery..	34	
St. Stephen's, a member..	10	74 00
From the Church at M. A. ....		70 00
Miscellaneous, per J. A. Sparks ..	4 00	181 75

#### WESTERN NEW-YORK.

WESTERN NEW-YORK.	
Rome—Legacy of Miss Sally Northrop .....	600 00 600 00

#### NEW JERSEY.

NEW JERSEY:		
Newark—Trinity.....	part	21 00 21 00

#### PENNSYLVANIA.

Germantown—St. Luke's, from a member of Ladies' Assoc. ....	50 00	
Poughkeepsie—St. Andrew's, half..	2 50	
St. Philip's, half .....	52 19	
Wilkesbarre—St. Stephen's .....	6 00	110 69

MARYLAND.		
<i>Georgetown, D. C.</i> —Prot. Ep. Miss. Soc. ....	\$3 07	\$3 07
VIRGINIA.		
<i>Fredericksburg</i> —St. George's ....	20 00	
<i>Martinsburg</i> —Trinity S. S. off'gs. ....	3 00	
Donation of a young lady, a communicant .....	2 00	25 00
NORTH CAROLINA.		
<i>Fort Johnston</i> —Col. Thos. Childs, U. S. A. ....	5 00	5 00
SOUTH CAROLINA.		
<i>Charleston</i> —Missionary lecture ....	11 06	
St. Michael's Female Working Society .....	50 00	
St. Philip's .....	65 50	
Rev. Cranmer Wallace .....	8 50	
<i>Greenville</i> —Christ Church .....	10 00	145 06
MICHIGAN.		
<i>Detroit</i> —St. Paul's Oct. col. ....	36 75	36 75
INDIANA.		
<i>Jeffersonville</i> —St. Paul's .....	5 00	
<i>Terre Haute</i> —Missionary offerings. ....	21 00	26 00
WISCONSIN.		
<i>Nashotah Mission</i> —.....	10 38	10 38
MISSOURI.		
<i>St. Louis</i> —Christ Church .....	75 85	
Mrs. Reddick .....	5 00	
Mrs. Robert .....	5 00	
St. Paul's Quinq. coll. ....	41 06	127 91
KENTUCKY.		
<i>Columbus</i> —Christ Church .....	2 81	
Rev. Mr. Higginson .....	6 00	
<i>Jefferson Co.</i> —St. Matthew's .....	15 00	
<i>Lexington</i> —Christ Church, quarterly collection .....	33 50	57 31
ALABAMA.		
<i>Mobile</i> —Christ Church Society for Pro. Christianity .....	54 45	
<i>Greensborough</i> —.....	54 60	609 05
MISCELLANEOUS.		
A Friend to Missions, a thank offering, half. ....	12 50	
E. S. for Domestic Missions .....	5 00	
For Bishop Chase's Diocese .....	20 00	37 50
<b>TOTAL,</b>	<b>\$2,220 14</b>	

Total since 15th June, 1843, \$5,222 53.

### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th October to the 15th November, 1843:

MASSACHUSETTS.		
<i>Boston</i> —St. Paul's Ch. Miss. Association, \$177 80; for China, \$10 00; for Mesopotamia, \$29 00	\$216 80	
Trinity Ch., for Mesopotamia. ....	2 50	
<i>Pittsfield</i> —St. Stephen's Church ..	75 00	
<i>Roxbury</i> —St. James' Church Juvenile Miss. Asso. for support of children in Africa .....	20 00	\$314 30
RHODE ISLAND.		
<i>Newport</i> —Trinity Church, for education of "Gray Gilliat," Africa, \$20; education of "Maria Whipple Vinton," Africa, \$20; education of "Margaret Champ- lia," Africa, \$20 .....	60 00	60 00

CONNECTICUT.		
<i>Derby</i> —St. James' Church, from the Anna Humphreys Juvenile Society for education of "Anna Humphreys," Africa .....	\$15 00	
<i>Norwalk</i> —St. Paul's Church, for Africa .....	21 75	\$36 75
NEW YORK.		
<i>Brooklyn</i> —Christ Church, a Friend to Missions, half .....	12 50	
<i>New Rochelle</i> —Trinity Church, a lady, for Africa .....	5 00	
<i>New York</i> —St. Stephen's Church, a member .....	1 00	
St. George's Church, a lady, for schools in China, \$5; two children for schools in China, per Miss G., \$2 12 .....	7 12	
St. Mark's Church, a Friend to China, \$25; for education of females in China, \$25; mo. offerings, \$3 30; do. for China, \$20 .....	73 30	
Left at the store of Stanford & Swords, for China .....	20 00	
W. P. D. ....	5 00	123 92

Also, received from the Church of the Epiphany, New-York, a diamond ring, and from St. Mark's Ch. N. Y., a locket, proceeds for the China Mission.

NEW-JERSEY.		
<i>Newark</i> —Trinity Church .....	20 90	20 90
PENNSYLVANIA.		
<i>Churchtown, Lancaster Co.</i> —Mrs. Jacobs, for Africa .....	2 00	
<i>Philadelphia</i> —Church of the Evangelists' S. S. for ed. of Thomas H. Quinan, Africa .....	20 00	
St. Andrew's Church, half ....	2 50	
St. Philip's .....	52 18	
Church of the Epiphany, for Africa, \$230; for ed. of Isaac Carmel, Africa, \$20 .....	250 00	325 63

MARYLAND.		
<i>Georgetown, D. C.</i> —Miss. Society, \$27 07; for Greece, \$25 ....	29 32	29 32
VIRGINIA.		
<i>Fredericksburg</i> —St. George's Ch., for Greece, \$10; for Africa, \$11; general, \$19 .....	40 00	40 00

NORTH CAROLINA.		
<i>Fort Johnson</i> —Col. Thos. Childs, U. S. A. ....	5 00	5 00

SOUTH CAROLINA.		
<i>Charleston</i> —St. Michael's Ch. S. S. for Africa .....	31 25	
St. Stephen's Ch. monthly Missionary lecture, \$3 68; do. Bible Class, for ed. of Nathaniel Bowen, Africa, \$20 ..	23 68	
St. Philip's Church, for Africa, \$30; for Texas, \$30 .....	60 00	
<i>Greenville</i> —Christ Church .....	10 00	124 93

KENTUCKY.		
<i>Louisville</i> —Christ Church .....	41 00	41 00

**TOTAL,** \$1,122 80

Total since 15th June, \$6,154 41.

Also, received from Gray Gilliat, Esq., Newport, R. I., one box for Rev. J. Payne, and from Philadelphia, one box for Rev. S. Hazlehurst, which, with letters, &c. have been forwarded to Cape Palmas, per brig Atalanta.



# INDEX.

- Acknowledgments, 31, 61, 93, 125, 162, 205, 332, 365, 397, 429, 487  
 Adams, Rev. W., 175, 191  
 Adams, Rev. R. S., 415  
 Africa, 16, 193, 203, 204, 236, 271, 330, 374, 396, 415, 429, 479, 484  
 Aid to Young Parishes, 433  
 Akerly, Rev. B., 93, 175, 450  
 Alabama, 168, 181, 316, 322, 446, 471  
 Albion, Mich., 453  
 Albion, Ill., 458  
 Allanson, Rev. W., 112, 176, 191, 415, 458  
 Amoy, 51, 148, 190, 350  
 Appropriations, 43, 44, 166  
 Army, 39, 107, 190, 350  
 Army and Navy Convention, 39, 350  
 Arkansas, 168, 179, 191, 316, 322, 329, 360, 448, 471  
 Armenians, 192  
 Associated Missions, 344, 454  
 Ash, Rev. R., 93, 459  
 Athens, Greece, 161, 204, 236, 285, 331, 474, 476  
 Athens, Georgia, 141, 445  
 Augusta, Me., 170, 415, 435, 471  
 Ayerst, Rev. W., 35, 368  
 Aztalan, Wis., 175  
 Bangor, Me., 170, 191, 433  
 Batchelder, Rev. John, 177, 449  
 Barker, Rev. D., 360, 453  
 Batavia, Ill., 415, 458  
 Battu Creek, Mich., 453  
 Bedell, Rev. G. T., 161  
 Benton, Rev. G., 396  
 Beloit, Wis., 175  
 Beckett, Rev. G., 415, 471  
 Bloomington, Iowa, 177, 191  
 BOARD OF MISSIONS.—Special Meeting, 1  
     Address, 7—Organization, 447—Proceedings, 224  
 Boone, Rev. W. J., 26, 50, 113, 148, 283, 383, 429  
 Boone, Mrs., 150, 158, 280  
 Books for Stations, 141, 344, 373  
 Bombay, 395  
 Bostwick, Rev. W. W., 93, 458  
 Bolivar, Tenn., 97, 179, 306  
 Booneville, Mo., 415, 471  
 Bowling-green, Ken., 415  
 Brown, Rev. D., 181, 445  
 Brownsville, Tenn., 93, 415, 460  
 Breck, Rev. J. L., 175, 450  
 Brunswick, Me., 471  
 Burlington, Iowa, 177, 449  
 Burke, Rev. J., 181  
 Burgess, Rev. A., 471  
 Cadle, Rev. R. F., 141, 175, 450  
 Cahawba, Ala., 447  
 Camp, Rev. N. W., 471  
 Canea, 288  
 Canton, 148, 155  
 Cape Palmas, 30  
 Cavalla, 271, 278, 379  
 Carlowville, Ala., 181, 447  
 Caswell, Rev. H., 178  
 Ceylon, 393, 480  
 Chase, Rt. Rev. Dr. P., 112, 456  
 Chase, Rev. Dudley, 93, 178, 458  
 Chase, Rev. Sam'l, 457  
 Charleston, S. C., 79, 87, 91, 384  
 Chester, Ill., 329, 457  
 Cherokees, 186  
 China, 26, 50, 113, 114, 142, 146, 153, 155, 199, 204, 237, 230, 361, 382, 429, 484  
 Chinese, 153  
 Chippewas, 136, 460  
 Chickasaws, 185  
 Choctaws, 185  
 Church of England, 28, 191, 466  
 Church of England Societies, 59, 191, 367, 392, 396, 479  
 Church in America, 468  
 Church, (The)—English Periodical, 472  
 Church Missions in U. S., 45  
 Church Societies, 141  
 Church buildings, 435  
 Christmas Offerings, 61, 81, 92, 124, 432  
 Clinton, Mich., 93, 453  
 Clarksville, Geo., 141, 445  
 Clerical Miss. Associations, 435, 437, 454  
 Collinsville, Ill., 457  
 Constantinople, 47, 123, 192, 204, 238, 288  
 Connecticut, 317, 437  
 Cooke, Rev. J. W., 30  
 Corbin, Rev. A. D., 178  
 Covington, Ky., 93, 179, 459  
 Cowgill, Rev. N. N., 93, 459  
 Cox, Rev. R. G., 93, 453  
 Crane, Rev. W. C., 112, 180, 310, 447  
 Creeds, 185  
 Crete, 236, 288, 396  
 Croes, Rev. R. B., 191  
 Dagsboro', Del., 171, 441  
 Danville, Ky., 179, 459  
 Darkin, Rev. E. J., 329, 458, 471  
 Darrow, Rev. J. L., 457  
 Davenport, Iowa, 177  
 Davis, Rev. S., 175, 184, 460  
 De Lancey, Rt. Rev. Dr. W. H., 438  
 Delaware, 167, 171, 314, 320, 328, 440  
 Delawares, 186  
 Depui, Rev. J., 93, 457  
 Dexter, Mich., 360, 453  
 Diocesan Maps, 327, 431  
 Diocesan Statistics, 439, 440  
 Doane, Rt. Rev. Dr. G. W., 145  
 DOMESTIC COMMITTEE—  
     Report Special Meeting, 1  
     Address, 45, 335, 414  
     Eighth Annual Report, 259  
     Secretary, 61, 402, 431  
     Funds, 81, 124, 259, 328, 329, 374, 414, 431, 451, 470  
     Treasurer, 141  
     Missionaries' Salary, 340  
     Treasurer's Report, 3, 298

- Stations, 340  
 Missionary Bishops, 342  
 Domestic Committee Library, 330, 414  
 Missionaries' Reports, 247, 414  
 Dorr, Rev. Dr. B., 112, 207  
 Dowding, Rev. W. C., 472  
 Dresser, Rev. C., 93, 457  
 Drewsville, N. H., 171, 191, 434  
 Drummond, Rev. J. H., 93, 459  
 Eastburn, Rt. Rev. Dr. M., 434, 436  
 Eastern Missions, 284  
 Eaton, Rev. B., 201, 293, 478  
 Edwards, Rev. A., 171  
 Elliott, Rt. Rev. Dr. S., 255, 444  
 Elwell, Rev. Henry, 112, 182, 446  
 Endowments, 432, 451, 456  
 Engle, Rev. G. B., 141, 174  
 Episcopacy essential to success of Foreign Missions, 202  
 Evansville, Ind., 172, 455  
 Fales, Rev. F., 471  
 Fayetteville, Ark., 98, 199, 308  
 Fitness of Church to Missionary work, 343  
 Fisk, Rev. G., 173, 456  
 Fitch, Rev. C. W., 93, 153  
 Florence, Ala., 447, 471  
 Florida, 112, 131, 168, 181, 316, 322, 329, 445  
 Foote, Rev. Luman, 453  
 FOREIGN COMMITTEE—Report of Special Meeting, 4  
 Address, 486  
 Eighth Annual Report, 268  
 Treasurer's Report, 299  
 Treasurer, 92, 124  
 Secretary, 30, 268, 332  
 Secretary's Appeal, 15, 425  
 Funds, 124, 161, 204, 269, 330, 396, 428  
 Missionary Bishop, 485  
 Fort Smith, Ark., 202  
 Foster, Rev. C. A., 448  
 Fox, Rev. C., 141, 309, 329  
 Foxes, Sacs, &c., 141, 453  
 Frankfort, Ky., 136  
 Franklin, Rev. W. E., 141, 179, 329  
 Franklin, La., 171, 441  
 Franklin, Tenn., 329  
 Freeman, Rev. F., 307, 460  
 French, 170, 415, 433  
 Funds, 248, 266  
 Gadsden, Rt. Rev. Dr. C. E., 124, 406, 451  
 Gallagher, Rev. J. B., 443  
 Galena, Ill., 141, 445  
 Galveston, 457  
 Gear, Rev. E. G., 201, 292, 330, 478  
 Germans, 460  
 Georgia, 248, 266  
 Georgetown, Del., 141, 321, 443  
 Gillet, Rev. C., 171, 441  
 Gillett, Miss E. J., 61, 200, 292, 363, 391  
 Giddinge, Rev. G. P., 484  
 Goldsmith, Rev. Z. H., 458  
 Greece, 177  
 Greene, Rev. J. S., 49, 161, 204, 285, 474  
 Griswold, Rt. Rev. Dr. A. V., 180, 309, 471  
 Griswold, Mich., 112, 123  
 Griswold, a native African youth, 485  
 Greenleaf, Rev. E. A., 171, 191, 434  
 Graway, Africa, 271, 278  
 Green Lake, Wis., 141, 450  
 Green Bay, Wis., 175, 303, 450  
 Halsted, Rev. B., 174, 455, 471  
 Hanson, Rev. J. H., 329  
 Harris, Rev. J., extract from, 82  
 Hatch, Rev. F. W., 176, 191, 450  
 Hazlehurst, Rev. S., 30, 199, 204  
 Heathenism, 58  
 Hedges, Rev. C. S., 178  
 Henshaw, Rt. Rev. Dr. J. P. K., 432  
 Herkimer Co., Ky., 459  
 Hernando, Miss., 180, 309  
 Hickman Co., Ky., 93  
 Hickox, Rev. B. H., 191  
 Hill, Rev. J. H., 285, 474, 476  
 Hill, Mrs., 287  
 Hirst, Rev. M., 83  
 Hobart, Rev. J. H., 175, 450  
 Hodgkins, Rev. E. C., 453  
 Hole in the Sky, 461  
 Holly Springs, Miss., 309  
 Homer, Mich., 453  
 Homman, Rev. W., 177, 329  
 Hopkinsville, Ky., 459  
 Hough, Rev. S., 93, 453, 471  
 Houston, 200, 292, 330, 391  
 Hoyt, Rev. M., 453  
 Hull, Rev. L. B., 175, 450  
 Humphrey, Rev. A., 175, 329  
 Hunter, Rev. M. H., 93, 174  
 Huron, Ohio, 415  
 Hutchins, Rev. B., 458  
 Illinois, 93, 141, 168, 178, 315, 322, 329, 415, 456, 471  
 India, 55, 144, 393  
 Indians, 76, 105, 134, 184, 263, 347, 460  
 Indiana, 93, 141, 167, 172, 191, 300, 315, 322, 328, 360, 415, 453, 471  
 Indian Territory, 184  
 Indian Bishopric, 253, 254, 360, 432  
 Indians, Missions of A. B. C. F. M., 77  
 Indianapolis, 93, 174  
 Indian Missions, 168, 247, 255  
 Intelligence, 29, 61, 91, 112, 123, 141, 161, 191, 204, 327, 330, 360, 373, 396, 414, 428, 471, 484  
 Ionia, Mich., 453  
 Iowa, 168, 176, 191, 303, 315, 322, 329, 449  
 Irving, Rev. P. P., 332  
 Itinerant Missionaries, 458  
 Ives, Rt. Rev. Dr. L. S., 183  
 Ives, Rev. C. S., 292, 390  
 Jackson, Mich., 93, 453  
 Jackson, Tenn., 97, 112, 179, 306, 415, 460  
 Jackson, Miss., 180, 309, 471  
 Jacksonville, Fla., 181, 445  
 Jacksonville, Ill., 329, 458  
 Jansen, Rev. L., 415, 460  
 Jefferson City, Mo., 177  
 Jeffersonville, Ind., 173, 415  
 Jerusalem, 108, 123, 368, 392  
 Jews, 33, 108, 248, 264, 367  
 Jews, religious doctrines of, 37  
 Johns, Rt. Rev. Dr. J., 442, 443



- Johns, Rev. H. V. D., 33, 35  
 Joint Address to Rectors, 473  
 Jonesville, Mich., 360  
 Journal of Convention, 439, 440  
 Juliet, Ill., 458  
 Kalamazoo, Mich., 93, 453  
 Kansas, 186  
 Kelly, Rev. H., 93, 453  
 Kemper, Rt. Rev. Dr. J., 300, 449, 453, 469  
 Kemper College, 98, 178  
 Kentucky, 38, 93, 141, 168, 179, 315, 322,  
     329, 374, 415, 458, 471  
 Kenyon College, 101, 112, 130, 323  
 Key, Francis S., Esq., 141  
 Key West, Fla., 131, 182, 329  
 Killikely, Rev. Dr. B. B., 174, 329, 447, 456  
 Kū-lāng-sū, 53, 147, 149, 280  
 Laird, Rev. F. H. L., 173, 415, 456  
 Lamont, Rev. A. H., 172, 455  
 La Porte, Ind., 172, 455  
 Large, Rev. J. S., 171, 415  
 Laurel, Del., 441  
 Leacock, Rev. W., 93  
 Leavenworth, Ind., 93, 456  
 Lee, Rev. F. B., 181, 447  
 Lee, Rt. Rev. Dr. A., 441  
 Legacies, 141, 191, 204, 261, 271, 328  
 Little Hill, Del., 171, 328, 441  
 Little Rock, Ark. 98, 179, 191, 308, 329, 360, 471  
 Litton, Rev. S. I., 471  
 Liturgy, translations of, 47, 277, 369  
 Livingston, Ala., 447  
 Logansport, Ind., 173, 415, 456  
 Log Churches, 65, 352, 399  
 London, letter of the Lord Bishop of, 406  
 Long, Rev. John, 328, 441  
 Loss of Missionaries, 427  
 Louisiana, 168, 180, 313, 316, 322, 329, 447  
 Lounsbury, Rev. E., 93, 174, 191  
 M'Coskry, Rt. Rev. Dr. S. A., 313, 450  
 M'Donogh, John, 68  
 M'Manus, Rev. D., 329, 360, 448  
 M'Caleb, Miss., 447, 471  
 Maryland, 81, 320, 441  
 Maine, 167, 170, 191, 314, 317, 414, 432, 471  
 Massachusetts, 112, 317, 434  
 Matagorda, 292, 330, 364, 390  
 Marietta, Ohio, 93, 171  
 Maury, Rev. M. F., 93, 459  
 Marietta, Ga., 141, 445  
 Manchester, N. H., 171, 433  
 Maumee City, 171, 415  
 Manney, Rev. S. W., 172, 453  
 Marks, Rev. S., 415  
 Mandans, 137  
 Marine, Ill., 457  
 Marine, 106, 138, 191, 264, 351  
 Marshall, Mich., 453  
 Margaret Shenandoah, 460  
 Mesopotamia, 289, 384, 484  
 Mendon, Ill., 141, 458  
 Merrill, Rev. A. P., 97, 112  
 Missionary Library—Dr. Morison, 11, 117  
     Count Zinzendorf, 44, 109  
     Scenes in Wilderness, 356, 371, 410, 461  
     Judah's Lion, 359  
 Missionary Meeting, 61, 79, 87, 327  
     " Reports, 112, 129, 167, 191, 264, 414  
     " Returns, annual, 314  
     " " semi-annual, 167  
     " Adventure, 355  
     " Sermons, 425  
     " Spirit, 428  
 Mission College, 271  
 Mission School for Africa, plan of, 68  
 Minor, Rev. L. B., 16, 271, 374, 422  
 Michigan, 93, 141, 167, 172, 314, 322, 360,  
     450, 471  
 Missouri, 98, 168, 177, 191, 302, 315, 322,  
     329, 415, 449, 471  
 Mississippi, 112, 141, 168, 180, 191, 316,  
     322, 329, 447, 471  
 Missions, Warrant from Scripture, 142  
 Miles, Rev. J. W., 204, 384, 386  
 Michigan City, Ind., 141, 174  
 Milwaukee, Wis., 175, 450, 471  
 Minard, Rev. P. R., 177  
 Mitchell, Rev. W., 179, 308, 329, 471  
 Middleton, N. R., Esq., 374  
 Mishawaka, Ind., 415  
 Mills Point, Ky., 459  
 Moore, Rev. G. G., 93, 459  
 Monticello, Fla., 112, 182, 445  
 Moore, Rev. W. H., 171, 433  
 Mount Vaughan, Africa, 199, 277  
 Nash, Rev. F. B., 179, 459  
 Nashotah Mission, 175, 191, 303, 450  
 Natchitoches, La., 181, 313  
 Navy, 39, 106, 190, 350  
 Negroes, 68, 102, 133, 180, 182, 247, 262,  
     345, 406, 442, 443, 444, 446, 470  
 Nellere, 481  
 New Albany, Ind., 93, 174, 191  
 New Hampshire, 167, 170, 191, 314, 317,  
     433  
 New Harmony, Ind., 174, 360, 455, 471  
 New Jersey, 319, 439  
 New York, 318, 437  
 New Zealand, 482  
 Niles, Mich., 93  
 North Carolina, 320  
 Ohio, 93, 101, 130, 167, 171, 314, 322, 323,  
     415, 453  
 Omahas, 186  
 Oneida Mission, 175, 188, 303, 460  
 Onderdonk, Rt. Rev. Dr. B. T., 437  
 Onderdonk, Rt. Rev. Dr. H. U., 440  
 Organization of Board of Missions, 447  
 Osages, 186  
 Otis, Rev. W. B., 415  
 Otey, Rt. Rev. Dr. J. H., 97, 305, 459, 470, 471  
 Otoes, 186  
 Ottawas, 450  
 Page, Rev. C. H., 173, 415  
 Paine, Rev. T. E., 177  
 Paris, Ky., 374, 459  
 Parochial Contributions, 317  
 Patterson, Rev. S., 93  
 Pawnees, 186  
 Payne, Rev. I., 18, 194, 271, 278, 372,  
     379, 416, 419  
 Pennsylvania, 319, 440



- Philo, Rev. W., 175  
 Pine Bluff, Ark., 179, 308  
 Polk, Rt. Rev. Dr. L., 313, 446, 447  
 Pontiac, Mich., 453  
 Port Gibson, Miss., 310, 329, 447  
 Port Huron, Mich., 93, 453  
 Presbury, Rev. W., 171  
 Princeton, Ky., 459  
 Provision for infirm clergy, 443  
 Quincy, Ill., 458  
 Quinquagesima coll., 9, 92, 110, 122, 437, 442  
 Racine, Wis., 175, 191, 450  
 Raccoon, Ohio, 171  
 Ravenel, Daniel, Esq., 374  
 Raymond, Miss., 180, 309, 471  
 Rhode Island, 317, 436  
 Richmond, Ind., 173, 456  
 River Cavalla, 271, 279  
 Robertson, Rev. Dr. J. J., 288  
 Robin's Nest, Ill., 457  
 Rockbookah, 271, 279  
 Rockingham, Iowa, 177  
 Rutherford, Miss E., 484  
 Rutledge, Rev. F. H., 182, 446  
 Savage, Rev. Dr. T. S., 199, 271, 277, 396, 484  
 Savage, Mrs., 193, 203  
 Salem, Miss., 112, 329  
 St. Augustine, Fla., 182, 446  
 St. Louis, Mo., 177, 191  
 St. Luke's in the Bend, 93, 459  
 Saunders, Rev. W. P., 307, 460  
 Sacs and Foxes, 136  
 Schuyler, Rev. M., 456  
 Scott, Rev. J. F., 141, 445  
 Scott, Rev. J. J., 447  
 Scull, Rev. W., 179, 308  
 Sellwood, Rev. J., 93, 141, 458  
 Sermons on Missions, 425  
 Seminoles, 186  
 Senecas, 186  
 Seaford, Del., 441  
 Sherwell, Rev. S., 177, 191, 329  
 Shepherd, Rev. J. A., 374, 459  
 Shawnees, 186  
 Sioux, 105  
 Smithland, Ky., 179, 459  
 Smith, Rev. J., 271  
 Smith, Rt. Rev. Dr. B. B., 458  
 South Carolina, 79, 182, 321, 374, 443  
 South Sea Islands, 57  
 Southgate, Rev. F., 93, 179, 458  
 Southport, Wis., 112, 176, 191, 450  
 Southgate, Rev. H., 47, 123, 192, 253  
 Special Appropriations, 342  
 Springfield, Ohio, 171  
 Springfield, Ill., 457  
 Spirit of Missions, 29, 92, 124, 19, 229, 231, 295, 297, 359, 451, 473  
 Stone, Rev. Dr. J. S., 123, 199  
 Stephens, Rev. Dr. D., 97, 179, 306  
 Staples, Rev. O. H., 112  
 Stevens, Rev. W. B., MD., 141, 445  
 Sunday School Union, 111  
 Do. Christmas Offerings, 473  
 Syrian Missions, 123, 204, 238, 291, 384, 385  
 Systematic Contributions, 431, 435, 437, 442, 443, 451, 470  
 Taboo, 271, 279  
 Tartars, 154  
 Taylor, Rev. S. A., 204, 484  
 Tennessee, 93, 112, 168, 179, 316, 322, 415, 459  
 Terre Haute, Ind., 191  
 Texas, 200, 292, 330, 363, 390, 478  
 Thayer, Rev. F., 93, 329, 360, 415  
 Thurston, Ind., 141, 174, 455  
 The Church (English Magazine), 472  
 Tolford, Rev. D. W., 93, 177  
 Trapier, Rev. Paul, 112  
 Trenton, Ky., 459  
 Troy, Mich., 471  
 Truago, Mich., 453  
 Turner, Rev. Dr. S. H., 123  
 Upper Mississippi, 461  
 Valley of the Mississippi, 404  
 Van Buren, Ark., 98, 180, 360, 448  
 Vaux, Rev. W., 141, 174, 455  
 Vermont, 317  
 Vincennes, Ind., 174  
 Virginia, 320, 442  
 Walsh, Rev. W., 93, 175, 191, 450  
 Waterford, Mich., 453  
 West, The, 97, 129, 165, 261, 337, 403, 405  
 West, Rev. J., 170, 433  
 Western New York, 319, 438  
 Whitewater, Wis., 175  
 Whittingham, Rt. Rev. Dr. W. R., 441  
 Whitesides, Rev. H. F. M., 141, 329  
 White Pigeon, Mich., 453  
 Wisconsin, 112, 141, 167, 174, 191, 303, 315, 322, 329, 449, 471  
 Williamsport, Tenn., 93, 307  
 Wilson, Rev. J. A., 453  
 Woodville, Miss., 112, 180, 191, 310, 447  
 Wright, Rev. L. B., 447  
 Yeager, Rev. W. H. C., 98, 179, 308  
 Young, Rev. J., 447, 471
- EMBELLISHMENTS.
- Bexley Hall, Ohio, 207  
 Kenyon College, Ohio, 207  
 Milnor Hall, 207  
 Mountains and Market Canoes near Bokweh, West Africa, 381  
 Rosse Chapel, 207  
 Plan of Log Church, 66, 67, 352, 353, 399, 400
- MAPS.
- Grebo County, Cape Palmas, 295  
 Indian Territory to face page 165  
 Outline Map of Indian Localities, 165
- TABULAR STATISTICS.
- Abstract of Parochial Reports, 440  
 Contributing Parishes, 317  
 Domestic Appointments, 169  
 " Appropriations, 143, 144  
 " Operations—Annual Return, 314  
 " Do. Semi-Annual Return, 167  
 " Resignations, 169  
 " Treasurer's Report, 3, 298  
 Foreign do. do., 299  
 Indians, number and location, 78  
 Negroes, 133  
 Receipts since 1835, 406